

MR. GEORGE WILLIAMS,
FOUNDER AND PRESIDENT OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

See "Notes," page 32.



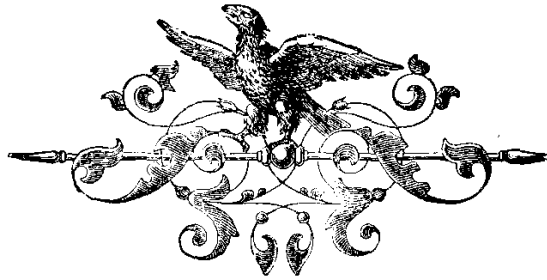
Footsteps of



Truth.

EDITED BY

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INDEX.

LIST OF ILLUSTRATIONS.

	PAGE
A GIPSY'S ENCAMPMENT	9
HOP-PICKING	49
ASSEMBLY HALL, MILE-END	145
THE ROYAL ALBERT HALL	209
STAUBBACH FALLS, SWITZERLAND	256
SUNDAY SCHOOL TREAT	294
HINDU WOMEN AND MISSIONARIES AND PUPILS AT FAIZABAD	355
HOSPITAL AT LUCKNOW	356

POETRY,

WITH HEADPIECES, BORDERS, ETC.

Verses on the New Year	8
Verses on Illness	40
Sonnet	73
The Best Guidance	312
The Captive Sea	380

AUTHORS OR CONTRIBUTORS QUOTED.

Barnes, J. H., 260; Belcher, Pastor S. T., 292; Bellamy, John G., 28, 42; Bellerby, Edward, 56, 96, 164, 279; B. J. G., 28, 42; Bland, C. F., 148, 150; Bowles, 72; Burrow, S. E., 30. Chapman, F., 196; Chapman, R. C., 304; Code, J. M., 383; Collingwood, W., 21, 43, 68, 144, 246, 259, 288; Crawley, H. C., 320, 359. F., M. A., 78, 197; Forlong, Gordon, 165, 189, 248, 275, 314. Gillingham, G., 96; Gossling, G. W., 116, 270; Gritton, John, D.D., 5, 34, 70, 106, 138, 212, 234, 273, 331. Heath, Thomas, 326; Holmes, W., 165, 327, 360; Howard, Theodore, 181. Ignatius, Father, 387. Lambert, Alfred, 190, 228; Liesching, L., 286; Luff, William, 22, 54, 86, 127, 182, 226, 251, 278, 324, 361. Mallinson, P., 16; Marsh, Pastor F., 39, 110, 140, 248, 293; Mathieson, James E., 37, 118; Midlane, Albert, 194, 228, 244, 310; Mitchell, E., 269; Moncrieff, J. Forbes, 282, 292; Moor, Thomas, 158; M. D. L., 261; M. J., 118. Nelson, Robert, 237, 267; Newberry, Thomas, 341, 117, 152, 215, 243, 265, 313. Penstone, John Jewell, 162; Phayre, Gen. Sir Robert, 92, 334. Rose, H., 129, 164, 195, 230, 261, 293, 358. Thistleton, A. C., 8; Thorne, Henry, 24, 88. Watson, E. Stacey, 132. Wrey, E. T., 195, 230, 260.

ARTICLES.

Acceptance, The Ground and Fruit of, by John Gritton, D.D., 70; Adam's Transgression, by W. Collingwood, 43; Altar of Earth, The, by W. Collingwood, 374; Amid the Ruins, 194; Ascent of the Ark, The, by John Gritton, D.D., 307; As He is, by Albert Midlane, 311. Bible Digging, by Henry Thorne, 24, 88; Bible Readings, 29, 56, 95, 130, 163, 195, 230, 260, 293, 326, 360, 385; Bible and the Mass, The, 74;

PORTRAITS.

SIR GEORGE WILLIAMS (*frontispiece*).

BERNADOTTE, PRINCE OSCAR	201
BERNSTOFF, COUNT ANDREAS VON	206
BLAND, F. CHRISTOPHER (the late)	166
BOARDMAN, MR. CLEMENT	193
BURN, MR. ROBERT	192
GROUP OF EVANGELISTS	280
GROUP OF GIPSES	81
HALL, REV. ALFRED	249
HALL, DR. NEWMAN	33
HANNA, MR. GERIS (of Nazareth)	289
HILL, HON. P. CARTERET (the late)	329
HULL, HENRY (the late)	137
KENNEDY, MR. J. E.	65
KINNAIRD, THE RIGHT HON. LORD	205
LASERON, DR. (the late)	176
MILLS, MR. W. H.	208
NORTH, BROWNLOW, B.A. (the late)	298
PUTTERHILL, MR. JOHN H.	211
ROBERTSON, REV. JOHN (Glasgow)	199
SHAW, MR. AND MRS. LEONARD	365
SMITH, GIPSY, CORNELIUS AND WIFE	153
SMITH, MR. W. HIND	103
VICARY, MR. JAMES E.	233

Bible Key-notes, by G. Forlong, 188; Bible Talks, by A. Lambert, 190, 228. Cain, by W. Collingwood, 68; Calvinism or Hyper-Calvinism—Which? by W. Frith, 79; Chips, More, by William Luff, 22, 54, 86, 127, 159, 182, 226, 251, 278, 324, 361, 381; Christ in Rejection, With, 42; Christ our Life, 28; Christ's Thoughts about His People, 360; Christian Ministry and the Lord's Supper, by T. Newberry, 117; Christian Philanthropist, The, of Manchester, 366; Crucifixions, The Three, by T. Newberry, 313; Curious Bible Evidences, by Gordon Forlong, 247. David's Restoration, by R. Chapman, 304; Day of Thanksgiving Meeting, East End, 134, 145; Descent and Ascent of Man, The, by John Gritton, D.D., 234; Divine Acceptance in the Crucified and Risen Christ, 250. Effect of the Bible upon Worldlings, by Gordon Forlong, 275; Evangelistic Mission Anniversary, 217; "Every One of You," by J. Forbes Moncrieff, 290. Faith and Prayer, 172; Fulness of Christ for our Souls' Replenishment, The, by Thomas Newberry, 117. Gambling, 214; Gipsy's Story, A, 9, 49, 80, 122, 153; Giving, 319; Glory of the Cross of Christ, 384; God First, by T. Newberry, 265; God Merciful, by G. H. J., 370; God's Welcome to Backsliders, by H. Rose, 358; God Wrestled with Jacob Before Jacob Wrestled, by G. Furlong, 314; Golden Revelation of Messiah, A, by John Gritton, D.D., 273; Good News for All Who Will Receive It, 183; Grace and Gift, by T. Newberry, 215; Great Climax Approaching, The, by Father Ignatius, 387. Handfuls of Purpose, 147; Hard Facts, 133; Hindrances to Spiritual Growth, and Their Remedies, by James Wright, 241; Holiday in Switzerland, A, 253; Humiliation at the Feast of the Atonement, by F. E. Marsh, 110. Image of the Invisible God, Collingwood, 245;

- Infancy to Manhood, by James Sprunt, 317 ;
In Memoriam the Late Shulldham Henry, 76.
Jesus in the Midst, by Thomas Newberry, 372 ;
Jew, The, 367 ; Jonah, by Wm. Collingwood,
143 ; Joy From the Wells of Salvation, by
Thomas Newberry, 3.
Keep the Good Shepherd in View, J. M., 109 ;
Living Water and the Cleansing Blood, The,
by T. Newberry, 152 ; Love is Greater Than
Hate, 48.
Missionary Psalm, on The Praising Church, by
John Gritton, D.D., 5 ; Mortal Man, No, by
S. T. Belcher, 292.
Notes for the Month, 32, 59, 98, 135, 167, 199,
231, 262, 294, 328, 363, 391.
Ointment and the Dew, The Precious, T. New-
berry, 41 ; Old Man and the New, The, by the
late J. M. Code, 383.
Passing or Abiding, by G. W. Gossling, 114 ;
Pestilent and Popish Pretence to Priest-
hood, The, by James E. Mathieson, 37 ;
Pilgrim? Are you a, by John Gritton, 34 ;
Protestants, "Awake," by General Sir Robert
Phayre, 92 ; Psalm of the Accepted One, by
John Gritton, D.D., 170 ; Psalm of the
Banished One, by John Gritton, D.D., 368 ;
Psalm of the Forsaken One, by John Gritton,
D.D., 138 ; Psalm of Resurrection, by John
Gritton, 331.
Rebecca, by Robert Nelson, 237, 267 ; Rebels
and the Ruler, by John Gritton, D.D., 106 ;
Recollections of a Great Revival, by F. C.
Bland, 150 ; Reminiscences of the Last Re-
vival, 298.
Sabbath and the Garden, The, by W. Colling-
wood, 17 ; Sanctification, One of the Aspects
of, 21 ; Sanctification, Papers on, by H. C.
Crawley, 320, 359, 376 ; Secret of Happiness,
A, by M. A. F., 78 ; Self-sacrificing Service, by
H. Rose, 181 ; Sevenfold Unity of the Church
of God, by Thomas Newberry, 173 ; Sketches
of the late F. C. Bland, 169 ; Dr. Laseon,
175 ; Rev. John Robertson, 199 ; Mr. Robert
Burn, 192 ; and Mr. Clement Boardman, 193 ;
Standing and State, by Thomas Newberry, 66.
Thanksgiving and Substance-giving, by J., 186 ;
Throne of God and the House of God, The,
by James Wright, 104 ; Transfiguration, The,
by Thomas Newberry, 243.
Waters from Horeb, by G. W. Gossling, 270 ;
Word of Testimony, A, by Gen. Sir Robert
Phayre, 334.
- POETRY.
- Amid the Ruins, by A. Midlane, 194.
Best Guidance, The, 312 ; Better Further On,
303 ; Blessing, The, by H. H., 285 ; Born Again,
by Thomas Moor, 158 ; Brought Out and
Brought In, by W. P. Mallinson, 16.
Christian Worship, by A. Midlane, 244.
Dare not Idle Stand, I, 40 ; Divine Provision
for Daily Life, 144.
Finished Work of Christ, The, by C. Russell
Hurditch, 225.
Happy New Year, A, 8.
Jehovah Ropheka, by E. Stacey Watson, 132.
Servant's Path, The, by John J. Peustone, 161.
- NOTICES OF BOOKS.
- Active Service, On, by S. Watson, 166 ; Are
Foreign Missions Doing any Good? 390.
Baptists in Saxony, by Pastor Karl Mascher,
327 ; Behold, we go up to Jerusalem, Rev.
Morgan, 31 ; Bells of Is, The, F. B. Meyer,
328 ; Be Perfect : A Message from the Father
in Heaven to His Children on Earth, by Rev.
A. Murray, 32 ; Betting and Gambling, Seton
Churchill, 58 ; Bibles for Teachers and
Preachers, Bagster & Sons', 198 ; Brilliant
Reference Bible, The, Brilliant Text Bible,
The, 58 ; Bunyan's Pilgrim's Progress, by
Rev. J. Brown, B.A., D.D., 390.
Calvary to Pentecost, by Rev. F. B. Meyer,
327 ; Casting Out of Satan into the Earth,
The, by Godfrey Jack, 58 ; Christ-Controlled
Life, The, Rev. Moore, 32 ; Christianity in
the Home, by T. L. Cutter, 167 ; Christmas
Number, Horner's, 390 ; Clement and Georgie,
by E. Marshall, 390 ; Collectors and their
Work, Our, 166 ; Consoling Thoughts, by M. A.
Brewster, 198 ; Cottager and Artisan, The, 389.
Darkness Into Light, Mildmay Mission to the
Jews, N., 32 ; Domestic and Their Mis-
tresses, by Forbes Moncrieff, 166.
Evening Communion, by Ven. Joshua Hughes
Games, D.C.L., 364.
Family, The, by E. E. Green, 389 ; Fighting the
Lion, by Dr. T. Davidson, 31 ; "Footsteps of
Truth" Annual, 31 ; Foreign Missions and
Home Calls, Elliot Stock, 58.
Gawin Kirkham, by F. Coekrem, 198 ; Grand
Old Book, The, Elliot Stock, 166.
Hannah Cole, Lucy A. Bennett, 97 ; Heathen
Claims and Christian Duty, Mrs. Bishop, 97 ;
Herald of Mercy, 390 ; Hieroglyphic Bibles,
David Bryce and Son, Glasgow, 97 ; Holy
Men of God, by Rev. T. Elder Cumming, 31 ;
How to Bring Men to Christ, by R. A.
Torney, 363 ; Hymns for Daily Use, G. M.
Taylor, 97.
In the Beginning, by Wm. Kelly, 364.
Jesus Knows, by A. E. A., 328 ; Just in Time,
by C. Shaw, 390 ; Jewish Problem, The : Its
Solution, by Rev. David Baron, 390.
Key of the Grave, by W. R. Nicholl, 58.
Leisure Hour, 389 ; Lessons for those who are
and those who want to be Christians, by C.
Tatman, 198 ; Letters from Ceylon, Mrs.
Liesching, 58 ; Little Frolic, 389 ; Loving and
Living, by E. M. S., 32.
Marjory ; or, What Would Jesus Do? by L. A.
Barter, 31 ; Master's Guide for His Dis-
ciples, The, 198 ; Missionary Text Book, 389 ;
Morning Star, The, by Dr. McKilliam, 166.
Old Chickweed, by E. Bland, 390 ; On to the
Rescue, by Dr. G. Stables, 390 ; Our Darlings,
by Dr. Barnardo, 389 ; Our Own Gazette,
389 ; Our Own Magazine, T. B. Bishop, 31.
Parables of the Cross, by L. Trotter, 363 ; Pictures
from Bohemia, 389 ; Presence of Christ in its
Effect on the Church and the World, by R.
Govett, 166 ; Protestant Woman, The, 390.
Quiver, The, 389.
Reality *versus* Romance in South Central Africa.
31 ; Regions Beyond, The, by L. E. Guinness,
166 ; Resurrection Glory, The, by S. S., 58 ;
Rights of God, The, by F. C. Spurr, 364 ;
Ronald Kennedy, by E. Everett Green, 31 ;
Rules and Exercises of Holy Living, by
Jeremy Taylor, 198.
Sacrifice of Catharine Ballard, The, by Sydney
Watson, 31 ; Scroll of Time, The, by John A.
Savage, 198 ; Secrets of a Beautiful Life, 389 ;
Service for the King, Mildmay, 32 ; Spiritual
Grasp of the Epistles, by Rev. C. A. Fox, 97 ;
Sunday at Home, 389 ; Sunday Sunshine, 389.
Three Lights and Alone, and Yet not Alone,
by Lady Beaujolois Dent, 327 ; Tools for
Teachers, 58 ; Trial Glory of the King
Eternal, by W. Atkins, 198.
Undaunted, by Chas. Metcalfe, 390 ; Union and
Communion, by J. Hudson Taylor, 32.
Week-day Religion, by Dr. J. R. Millar, 166 ;
What is Holiness? by H. W. Mackintosh, M.A.,
31 ; What the Stones Say, by C. H. S., 364 ;
What Think ye of the Gospels? by J. J. Hal-
combe, M.A., 32 ; Witness of the Stars, by
Dr. Bullinger, 327 ; Why do you not Believe?
by Rev. Andrew Murray, 364.
Year with Christ, A, by Rev. F. Harper, 364.



JOY FROM THE WELLS OF SALVATION.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

ISAIAH xii.

Vers 1.—“And in that day thou shalt say, O Jehovah, I will praise Thee, though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.”



IN that day.” What day? Undoubtedly it is a prophecy of a day of marvellous grace, and of wondrous blessing to God’s ancient people Israel, a day which, to all appearance, is very nigh. The time to favour Israel, the set time, will speedily come. In that day shall Israel acknowledge Jehovah to be the covenant-keeping God, and Jesus, their Messiah, to be their Saviour God, for then shall the Spirit be poured upon them from on high. Whilst this day of salvation to Israel is yet future, to us it has already come, for “Behold, now is the accepted time, now is the day of salvation”; in this day we will say, “O Jehovah, I will praise Thee,” for the Jehovah of Israel is our God, our Father, and our friend.

Truly we may say as sinners of the Gentiles, by nature children of wrath, aliens from the commonwealth of Israel, and strangers from the covenant of promise, “Thou wast angry with me, yet Thine anger is turned away, and Thou comfortedst me.” What has turned away that anger, that righteous indignation? We have heard Him say, “Deliver from going down to the pit, I have found a ransom.” That which turned away the wrath of our God was the precious sacrifice, the precious blood of our adorable Redeemer. He took our sins, He bore the wrath, He paid the penalty; in the place of wrath we have the consolations of Him who is the God of all comfort.

Verse 2.—“Behold God [EL, the Mighty God] is my salvation; I will trust, and not be afraid: for Jah Jehovah is my strength and my song; He also is become my salvation.”

God is not only a Saviour, but our salvation. “If He be for us, who can be against us?” If he justifies, who can condemn? We not merely trust we are saved, or shall be saved at last, but, having God for our salvation, we trust in Him. His name is a strong tower, the righteous

runneth into it, and is safe. Nothing can separate from Him in time, nor in eternity.

“For Jah Jehovah.” Jah is the name of God, which expresses eternity. He inhabits eternity, to whom past, present, and to come are one eternal now. The title Jehovah expresses this everlastingness, the One who ever was, ever is, and ever will be. His language is, “Yea, I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee.” If He be our portion in time, He Himself is our inheritance for eternity.

Verse 3.—“Therefore with joy shall ye draw water out of the wells of salvation.”

“Therefore.” God our salvation, Christ our Saviour, the Holy Ghost the seal of present blessing, and of future eternal glory. God’s salvation. O these deep unfathomable wells! These deep fountains of eternal bliss! Draw out with joy, thanksgiving, and adoring gratitude and love. You remember when Israel was delivered out of Egypt from under the bondage of Pharaoh, after they had passed through the Red Sea, and seen their enemies dead upon the sea shore, they went three days’ journey into the wilderness and found no water. A true picture of this wilderness world into which redemption has brought us. To God’s ransomed ones with spiritual instincts—it is a dry and thirsty land where no water is. But when the Israelites came to Marah they could not drink of the waters, for they were bitter. Jehovah shewed Moses a tree, which, when cast into the waters, they were made sweet. The presence of God and of Christ can bring joy into the deepest sorrow, and there may be great tribulation with joy of the Holy Ghost. Next “they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.” Beautifully emblematic of the abundant means of grace, and the provision for shelter and repose which God provides for His people. Israel encamped there. We are not to neglect the means of grace, private or social, nor to forsake the assembling of ourselves together, as the manner of some is, but make these means a happy service of abounding joy and triumphant praise. There are two words in Scripture translated “well,” the one signifying a pit or excavation, the other the spring itself, or fountain. The latter is the word here used. When Jesus sat weary at the well of Sychar and spoke to the woman of Samaria of the water which He would give, she said, “Sir, Thou hast nothing to draw with, and the well is deep.” In this she was mistaken. He had not her pitcher, but Himself went down into the deep waters of Calvary and the grave, and John. vii. 37 explains the living waters which He gives—the Holy Ghost sent down from the glorified Son of man. And the water which He gives becomes in the believer a fountain of water springing up into everlasting life.

THE MISSIONARY PSALM OF THE PRAISING CHURCH.

PSALM lxxvii.

By JOHN GRITTON, D.D.

JOINING together the descriptive heading of Psalm lxxvii., which we find in the Hebrew, the Greek Septuagint, and the English, it may be concluded that we are dealing with a composition by David, which is in character a song-psalm, and which is suited both for the pre-advent Church and for the Jewish Church at the time of "The End"—an expression attached in the Septuagint to this and many other psalms, and apparently indicating the time when the remnant of Israel shall be in the place of glorious restoration, or on the verge thereof. Only let us observe the wide divergence in these headings as found in the Hebrew and Septuagint texts, and also the very varying translations or renderings of the headings in different versions of the Scriptures in many languages. This will suffice to prevent the cautious commentator from dogmatizing as to their actual meaning. It is only when a view of them is confirmed by the psalm itself that we may safely be influenced by them.

Heaviness and even hopelessness are prominent in some psalms—assurance and gladness characterize others. Some are dirgelike in their gloom, and while indeed they are psalms, they are not song-psalms. Others again are full not only of the solemnity of the psalm, but of the joy of the song.

Not a tone, not even an undertone, of sorrow finds place in Psalm lxxvii. Not the slightest shadow of the mist of heaviness dims its brightness.

Given by the inspiring Spirit—graceful in form, glorious in hope—the composition is at once a prayer and a prophecy. It asks and it predicts. It calls for mercy, and it assures of blessing.

Rare indeed, in the experience of the people of God, is undimmed gladness. The Book of Psalms has not much of such cloudless blessedness till its close; and the Church of God will not enjoy very much of it till the day shall break and the shadows fly away. Then indeed will the "joy unspeakable and full of glory" be, not the accidental, but the tonic of the saints' music.

II. In using this psalm let us observe the following facts:—

1. It is the cry of a church or of a saint who is living in the joy of the Lord. No sleepy, starved, or doubting soul could have indited it.
2. There is no hesitation in asking for mercy, blessing, and assurance. One great gift from our Covenant God bars not other gifts. Mercy immeasurable is our portion. Mercy infinite our ambition. Blessings innumerable are ours, and we look for more. Assurance of love is ours now, and we wish to grow up into the full assurance of hope. There are gifts which can be given but once—as regeneration, adoption, justifi-

6 THE MISSIONARY PSALM OF THE PRAISING CHURCH.

cation ; but there are mercies and blessings which may be, and often are, renewed day by day—fresh with each morning—new every evening, granted freely in each temptation, in each sorrow, and in hours of special need.

3. The efficacy of believing prayer is strikingly illustrated in the psalm. The soul prays, and lays hold on the certainty that prayer secures blessing. Having this assurance, prayer brightens into prediction.

4. Only then is prayer most blessed when it is the cry of an unselfish heart. The psalmist indeed seeks great things for himself ; but the motive which influences him is love—a yearning desire that others may possess divine gifts, and share in the gladness of God's rejoicing people.

5. Notice one other fact. Higher than desire for personal benefit, higher than love to others, higher than any other motive whatever, is the longing that the God of mercy and blessing and favour may become, and may ever be, the object of praise. To the believing soul the glory of God is the highest good and the all desirable end. The resurrection of Lazarus is good, but He who wrought it desired chiefly that those present should "see the glory of God."

III. We may now ask in which way the psalm illustrates those five statements.

1. The psalm is divided into three diplets of two verses, and concludes with a single verse.

2. The first verse (*vv.* 1, 3, and 5) of each diplet contains the cry of God's elect people for themselves. The second verse of each diplet (*vv.* 2, 4, and 6) expresses, in either prayer or prediction, the result of increased blessing to the Church, as that result affects the nations who lie outside the circle of present blessing.

3. The second verse of the second and third diplets (*vv.* 4 and 6) incidentally unites both parties in blessing—Jew and Gentile of old, the elect Church and the unevangelized world now, and, in the future day, when God will again accept Israel as a nation, Israel and the nations.

4. The closing verse (*v.* 7) definitely predicts the eventual community of blessing which shall be enjoyed by all men, "Both of the Jew and also of the Gentile," whereby all reverence and praise and blessing and glory shall redound to the living God everywhere and for ever.

IV. Let us now confirm the above statements by a rapid review of the psalm as a whole.

May God, our own God (*v.* 6), who has granted to us much mercy—election in Abraham, deliverance from the house of bondage in Egypt, and the committing to us the oracles of God (Rom. iii. 2) ; may God, who has given us the adoption, the glory, the covenants, the law, access in worship, and the promises (Rom. ix. 4) ; may God, our own God, still be merciful to us, with mercy, more sufficing and more complete. May God, who has made us great by His blessing, still and more abundantly bless us, as we hold out our hands, and open our mouths, and draw in our breath, with living desire for all good which will perfect our enjoyment of HIM, and perfect our ability to glorify HIM. We now

THE MISSIONARY PSALM OF THE PRAISING CHURCH. 7

have in degree, and we seek in perfection, the threefold benediction. "The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace" (Numbers vi. 24—26). Thou knowest, O Lord, that while we seek our own good herein, and are ravished by Thy great mercy to us, we seek it all for the good of others, that Thy way of wondrous mercy and blessing may be known far beyond the land which Thou hast given to us, even in all the earth which Thou hast peopled; yea, among all nations who, in their darkness and sin, need Thy saving health. We seek the shining of Thy face to gladden our own hearts—the shining of Thy face *upon* us; but we seek it also to shine *with* us, a light to lighten the Gentiles as well as the glory of Thy people Israel. Let the *people* praise Thee, O God—the people of Thine electing love, the people whom Thou hast separated to Thyself—Thy people, whose whole life should be a hallelujah chorus: let the high praises of God be in their mouth: let them sing unto the Lord a new song in the congregation of the saints: let them praise Thee: let *all* the people praise Thee! Yea, Lord! widen Thy dominion; multiply Thy praises. O, let *the nations* be glad and sing for joy. Let Thy wondrous doings, in righteous judgment and kingly rule, stir their hearts and ours. O the power of a praising Church! Lord, again we cry, Let the people praise Thee, O God! Let all the people praise Thee! Let all the world hear our praises, for we commend and bless, and magnify Thy holy name. When Thy people shout aloud for gladness of heart, when by offering praise and thanks they glorify Thee—then will be the time of fruit-bearing, of wondrous increase; then will the *land*, and then will the *earth*, yield their increase. Blessing to us will be blessing to the nations. In the spirit and power of praise Thy people will proclaim to all nations Thy glory and excellency; so that multitudes who knew Thee not, who had not heard Thy fame, shall give their idols to the flames, and leave their temples to the moles and the bats; and shall fear Thee alone, our own God, our merciful, kind, loving King. It is for this we ask added mercy, more blessing, and increasing brightness of assurance. Be Thou exalted, O God, above the heavens, and Thy glory above all the earth. Bless us! Bless others! Be Thou Thyself for ever blessed by all. Let everything that hath breath praise the Lord. Amen and Amen.

V. We can commend this joyous song only as an *example* to cold, self-satisfied, or dumpish souls, for their hearts' feelings can find no honest utterance herein. To the living, loving, and unselfish believer we commend it as a daily song, and to the congregation of the Lord's people we commend it as worthy of a prominent place in their common praise.

In proportion to the zeal and gratitude and joy of the Church will be its appreciation of this wondrous song-psalm. It tested the state of the old Jewish Church. It is a good measure of the state of the Church in the present dispensation; and it will be the just expression of the faith and love of the remnant of Israel in the time of their final rest.

Psalm lxxvii. is a jewel of untold value from the great jewel-mine of Scripture. For this gift of the Spirit of Life we bless our God with fulness of heart.



BIBLE STUDY.

A Happy New Year.

IT was the world's first day when God in might
Spake the creative word, "Let there be light;"
Now on this New Year's day, O Saviour mine,
Rise! Sun of Righteousness, and on me shine.

It was the year's first day when woeful flood
Was dried from off the earth by voice of God;
Now on this New Year's day, my Lord and King,
Vouchsafe me Noah's rest, that I may sing.

It was the first of months, and Israel stood
In joyous liberty through pascal blood;
Now on this New Year's day, O let me be
Glad, through redeeming grace, by Christ made free.

It was the New Year's day when Moses reared
The Tent of Meeting where the Lord appeared;
Now on this New Year's day, O let me be,
Thy hallowed temple, Lord; come dwell in me.

And it was New Year's day when Ezra went
Up from old Babylon's dark banishment;
Now on this New Year's day let me arise,
And seek Jerusalem above the skies.

Once more 'twas New Year's day, and Ezra's zeal
Aroused to fresh reforms for Israel's weal.
Henceforth let me reform, and e'er be true,
And old things pass away, all things be new.

A. C. THISELTON.

Vicarage, Berwick, Shrewsbury.





A GIPSY ENCAMPMENT.

A GIPSY'S STORY.*

CHAPTER I.—EARLY DAYS.

CORNELIUS SMITH, was born in a gipsy's tent, on May the 8th, 1831, in the parish of Burwell, Cambridgeshire, in a country lane known as Burwell Nest. My father and mother, James and Elizabeth Smith, were married at Longstanton, Cambridgeshire, their occupation being chair caners and basket makers. It was their custom to travel from place to place; thus rambling to fairs, feasts, and races, I was dragged up in darkness, misery, and sin, and became very daring and wicked, and loved the roaming life intensely. My father was a drunkard, and when he drank and smoked I tried to imitate him, and eventually succeeded. When quite a boy an elder brother taught me to play the violin. Being passionately fond of music (which is character-

* Truth is often stranger than fiction, and we venture to think that but few of the thrilling novels that, alas! attract so many readers could present more interesting "situations" than is furnished in this unadorned life-story of Gipsy Smith, which we prefer to print *as written* by Cornelius Smith, to the truth of

istic of the gipsy race), I soon became an accomplished player, and was sought for on every hand. This led me into further worldliness and sin.

About this time my brother went to Romford market, Essex, to buy a horse, and on returning home he was seized with sudden illness. The doctor was sent for, and on his arrival said there was no hope for him. My mother being a moral woman never would (though a gipsy) allow us to go to bed without saying the Lord's prayer. I shall never forget the scene around the bed in that gipsy tent in Fairlop Forest, near Chigwell Row. My mother said to my brother, "Do you think about the Lord, my dear?" He looked up and said, "Yes; that is all my study." On Friday there was a very great change in him—the pain had ceased, and mortification set in on Saturday morning. We were all called to his bedside, when he stretched out his hands and said "Good-bye" three times; "I am not afraid to die," and so passed away. He was a loving son and brother, and left a void in our gipsy home that nothing seemed to fill up. My father rushed to drink to drown his sorrow. Had he known the plan of salvation, and God's love to poor troubled souls, he would have taken his burden to Him.

One night my father coming home the worse for drink, sitting on the front of his van, fell off, and both wheels passed over his body. He was brought home, and we feared he would die. I have since thought that God allowed this to happen to work out His own purposes. My father was so very ill that he wished my mother to take a cottage in Cambridge that he might go to the hospital. She did so, and he was somewhat restored, but through this accident was a sufferer for life.

As far as I can remember, I was then about ten years of age, and having been brought up in lanes and wayside roads, coming to a town to live in a cottage was quite a new life to me. I eagerly watched the boys with their slates round their necks and their dinner bags over their shoulders, and wondered where they were going. I followed them, until I found myself

AT THE RAGGED SCHOOL.

For some time I was afraid to enter, they stared at me so. Gaining courage, however, I crept inside. My little heart was panting for some-

which we can bear emphatic testimony, having known all the three brothers referred to, and their simple but devoted labours in the mission field, which undoubtedly were marvellously owned of God in the conversion of a multitude of souls.

Cornelius Smith thus prefaces his story: "I have frequently been asked by many friends to give some account of God's dealings with me. I do so after much prayer, trusting that as these pages are read many may be led to magnify the grace of God, and consecrate all their powers to the service of Jesus Christ." Next month we purpose giving a full page photograph of these three brothers.—EDITOR *Footsteps of Truth*.

thing I had not got. I wept while they sang the praises of God. I can never forget the words they sang—

“God is in heaven. Would He hear
A little prayer like mine?
Yes, dearest child, you need not fear,
He'd listen unto thine.

“God is in heaven. Would He know
If I should tell a lie?
Yes, though you said it very low,
He'd hear it in the sky.”

I then felt that I was a sinner, and that God knew everything about me. My heart seemed broken as I thought of my wickedness. I have discovered since that it was the Spirit of God working ever in a poor little gipsy lad's heart. I found out that God is no respecter of persons, and that down in the human heart there are chords that once touched will yield responsively. The governess came to me and asked what I was crying for. I told her I felt that I was a very wicked boy; but instead of telling me of Jesus' love she gave me the cane.

The winter passed away, and my father being better, we resumed our roaming gipsy life.

On reaching Morden, in Cambridgeshire (it was on the Sunday), the Primitive Methodists were holding camp meetings close to our tents, and the Spirit of God drew me near to hear them. At night they held a prayer meeting in a cottage, and I found myself in their midst on my knees crying, when an old lady put her hand on my shoulder and said, “Jesus loves you, my boy,” and talked to me very kindly about His love. I did not find Him then—I could not understand. I had never been sent to school or taught to read, but the conviction was deep in my soul in those early days. “Bless the Lord O my soul,” for His love to me, a poor wandering gipsy boy. This is the fulfilment of John xvi. 8, 9. When He shall come “He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me.”

As I got older the passion for my fiddle and company grew, and I often frequented the dance room. The publicans' flattery and “treats” made me think a great deal of myself. Of course I can see it now. I was bringing the publican gain, and helping to drag young and old further down into misery and sin. I was soon a great attraction, and sought for far and near, and in many places they would have no one else to play in their dancing and club rooms.

I remember one morning saying to my dear mother, “I am going to leave you, and shall go to London.”

She looked at me with astonishment. Putting her hands together, while tears rolled down her cheeks, she looked up to heaven and said,

“MY CHILD WILL BREAK MY HEART.”

I have never forgotten that look. It burnt its way into my soul, and left an impression there that lives to-day. In the public-house and skittle-alley, at card-table, theatre, or boxing booth, the words, “You will break your mother’s heart,” were constantly ringing in my ears. I have often gone from these dens asking God to have mercy on a wretch like me, but sin had so tightly bound its chains around me that I had no power to break away. I was led captive by the devil at his will, and often knew with bitterness that “the way of transgressors is hard.” I did not stay in London very long, but made my way through the villages and towns to Cambridge, spending my time in riotous living—some nights sleeping in a bed and others on a straw stack. When I awoke from my bed on the hayrick I had to run up and down the road to promote circulation of the blood, my limbs being numbed with cold. I often said, like the prodigal, “I will arise and go to my father,” for there was bread enough and to spare, while I was without shelter and perishing in the cold. But my poor soul had no refuge in the time of storm. How good God was to suffer me to live whilst in utter rebellion against Him. He might have cut me down as a cumberer of the ground, but He “willeth not the death of a sinner, but rather that he should repent and live.”

I have been at the point of death several times—three times with fever; and once I was so very low that the power of speech deserted me for three weeks, and they had to put on me a strait-jacket. The doctor said that if I lived until he got to his surgery and back it would be a miracle, but before he returned a change had taken place, and God had opened my mouth. I called “Mother.” My mother cried out with much joy “My boy has revived.” From that hour I rapidly grew better. How good God is! He has indeed dealt with me in mercy and not in wrath.

After that severe illness I had to go about on crutches for three weeks or a month; and as I gained strength from day to day, I formed resolutions in my mind to be better than I had been; but, alas! only to break them again and again. Indeed, human nature in its best form is helpless until it brings its helplessness to God’s almightiness. Should this book fall into the hands of any who are continually resolving and breaking their vows I would say, Cast yourself in faith at His feet until He speaks the word of power.

IN TENT AND TRADE.

After that long illness I stayed at home with my father and mother, and although it was only a gipsy’s tent it was as much a home to me as

your house is to you, or as a palace to a king. With all our wanderings we had this advantage—we took our home with us. My father taught me the same trade as his own, viz., mending cane chairs and hawking. In the summer months we worked in the harvest field, my father having taught me to reap also. We worked for fifteen seasons for a Mr. Iviet, Hadenham, Cambridgeshire, and were known in that neighbourhood for upwards of twenty-five years. Since that time God has helped me and my two brothers to go there and preach Christ, and many have professed to find the gift of God, which is Christ Himself.

On one occasion we arrived at Newmarket during the fair time. After three days' frolic and drinking (by this time I had become a slave to drink and sin) my father fell in with a man who offered, if he desired company, to show him the way to Norwich. Agreeing to his proposal we started off, hawking our goods as we travelled through the villages and towns. On Saturday we arrived at a town called Swaffham, in Norfolk. It was market day, and as usual we commenced drinking, and I played the fiddle. The horses and carts stood outside the public-house. Towards evening my father said to me, "If we are to have any tents pitched to-night, and if we have any love for mother, we must go and do it at once." We at once left for one of the commons close by. My brother and the man that had been our guide stayed in the village drinking, coming home to us after the public-house was closed. On their way home they met a cart, and going behind it took out a basket of shop goods. My brother asked the man not to take it. He would have nothing to do with it, as my father was very strict about such things. The basket, however, was hidden somewhere close by. The first thing on Sunday morning, one of the people who came to our tent said the policeman was coming, as the owner of the basket maintained that the gipsies had stolen it out of his cart. I asked my brother if he had taken it, and he said he had not, but went off with the thief, leaving us to get out of the charge the best way we could. I stayed with my father and mother, little thinking that they would take me, being perfectly innocent. In about an hour the policeman and the man who had lost his basket drew up to the tent in a trap, and declared that I was the one who was "wanted." My parents protested against my arrest, knowing that I was innocent, but to no purpose. The handcuffs were put on, and I was compelled to go to the police station, along with a younger brother. We were brought before the magistrates, and sent for trial to Swaffham, where we were detained a whole month before the trial took place. That was the first time I had been

LOCKED UP.

I was then between eighteen and nineteen years of age. Someone had told

me that if I betrayed the man who had stolen the goods my brother would become involved in the crime, and rather than bring him in (for I loved my brother) I determined to bear the punishment instead. Being innocent, I felt I could bear it better than the guilty. At length my trial came on, and I received sentence, which was two months' hard labour, my younger brother being acquitted. The man who gave evidence against me declared on oath that I was the man who took the basket out of his cart. My dear father put his hands together in the court and declared my innocence, and said, "God will be your friend, my child." So you see, dear reader, that I suffered—the innocent for the guilty. So has Christ our Saviour suffered, the just for the unjust, that He might bring us to God. Oh what love, what boundless love! It is immeasurable! May you appreciate it, and love and serve Him in return.

I have heard men say that they could not leave off smoking and drinking; but a gaol is the place to wean them. They there make you non-smokers and abstainers from intoxicants by Act of Parliament, and without a pledge-book—at least I found it so. I had to leave it off whether I would or no. The next morning they put me

ON THE TREADMILL.

I did not understand it, and soon fell down and hurt myself, while they stood round laughing at me. The weather was bitterly cold, and the prison clothing so thin that the wind seemed to pierce me through. Being afterwards put to work at an iron crank, I shammed bad and let go, which upset the machinery. The officers, with great consideration, took me before the doctor, who said I was not well, and gave me two pills, and I was then sent to my cell. The prison rules required that at night our shoes and stockings should be placed at the head of the bed; but owing to the extreme cold I kept mine on to keep my feet warm. The warder on night duty coming round and missing both stockings and shoes, stripped the bed and drew me on to the flagstones, and left me in the dark to do the best I could. I shouted for a light to make my bed, but without any response.

In the morning I was again removed—this time to another cell, where there were five other prisoners. I there had to lie in a hammock, and I slept between the blankets instead of the sheets, experience having taught me which would be most comfortable. They tried to drag me out, but, like a badger in a box, being in I had no inclination to come out—another thing, they could not get me out. They reported me the next morning. I was then shut up in my cell, and my skilly was stopped. Oh, how I wept and reflected on my past life! I fell upon my knees, and promised God that if He spared me to come out of this horrible place I would lead a different life, and be careful as to the company I kept in the future.

FIRST SUNDAY IN JAIL.

Sunday morning came, and we were marched round the yard to the chapel, taking our different places in a little box, arranged so that the prisoners could not see each other. My eyes were fixed on the chaplain. Taking up the Bible, he read the tenth chapter of St. John's Gospel. The fourteenth verse says, "I am the Good Shepherd, and know My sheep, and am known of Mine." He made a running comment on this verse. He asked who was the Good Shepherd, and then said it was Jesus, that we were the sheep, and that He laid down His life for us. I could not then understand it, but the Spirit of God was working in my heart. He then proceeded with the lesson, and commented on the sixteenth verse, "Other sheep I have, which are not of this fold; them also I must bring." The service being ended I went back to my cell, and my reflections ran thus: Christ has sheep in the fold, but I am one of those that are outside. But He meant to bring me in I felt sure. I was so deeply distressed, and cried to God to save me, that had there been anyone there to have pointed me to Christ, to rest on the promise of God, I most assuredly should have been converted. As it was I did not get peace.

My term of imprisonment having passed away, both father and mother met me on being discharged. But, alas! good resolutions formed in prison were soon again drowned in drink and bad company. Forgetting God in my wildest moments, I can truly say in the midst of it all the Holy Spirit continually strove with me. I became altogether reckless at this time, caring for nothing, only the pleasures of this life, and spending my money as fast as I got it.

THE SWEETHEART'S VISIT.

I remember, on one occasion, my sweetheart came to see me, and I was in such a state that I was ashamed to meet her. There was a field of cole and mustard seed close by, in which I lay down and hid myself, but by peering through the hedge I could see her and hear the conversation. Bad as I was I wanted to see her. My clothes, however, were so ragged that I feared to make an appearance. The following morning I went to Newmarket with seven shillings in my pocket—all the money I had. I entered a second-hand clothes shop and spent the money as best I could. When I saw my sweetheart she said I looked like a jockey. I began to be diligent from that day, as I thought of taking to myself a wife. This I did when we had got on a little, so that we were comfortably fixed.

One day, soon after our marriage, I went to Baldock, Hertfordshire, to a fair, and took a nice donkey with me to sell. Having sold it, I spent the money in drink. When I got home my wife asked me for the money, and I told her it had all been spent in drink. She scolded me, and I promised to do better, but I soon forgot my vows, and broke them, because they were made in my own strength. I had regular places where I played the fiddle for dancing and the amusement of the drunkards at the fairs and feasts, and was paid well, but the money came easily and it went freely. In those days I was called a jolly fellow—a nickname for a fool.

(To be continued.)

BROUGHT OUT AND BROUGHT IN.

“*He brought them out . . . that He might bring them in.*”—DEUT. vi. 23.

“**H**E *brought them out.*” The darkening shades of night seemed
 all too dense
 For any ray of light to *penetrate*, much less *dispel*,
 And ev’ry flying moment did but bring a deeper sense
 Of guilt and gloom to antedate the agony of hell.
 As lifts the brooding haze before the orb of day,
 So did the love of God chase every fear away.

“*He brought them in.*” The golden sunshine of His grace now sheds
 A flood of glory through the misty avenues of life,
 Kindling the spark of love divine, which glows and overspreads
 The heart which else had been the seat of weariness and strife.
 The dull and dismal corridor which led to this
 Was really but the sure approach to perfect bliss.

“*He brought them out.*” The weary way at last has reached its close,
 And as we turn to glance across the rough and wild expanse,
 We now can clearly trace a silver stream of love, which flows
 Through all the labyrinth of chequered scene and circumstance.
 We thought we never should outstrip the year that’s gone,
 Yet now it sleeps in death’s embrace whilst we move on.

“*He brought them in.*” The new experience, the untried way,
 Is made accessible by each preceding act of love,
 Which forms the providential link that joins our fate to-day
 On to the everlasting chain descending from above.
 Out of the chrysalis of needless doubt and fear
 We rise to gather nectar from the op’ning year.

“*He brought them out*” to “*bring them in,*” and thus the years proceed,
 And merge into each other like the melting waves which beat
 On the peaceful shores of Caanan’s land. *There* we shall succeed
 In making all conflicting elements of life to meet.
 Till then it is enough to know God will preserve
 Our “going out” and “coming in” without reserve.

PERCIVAL MALLINSON.

THE SABBATH AND THE GARDEN.

GENESIS ii.

GOD had finished His work of Creation, had "ended" it, and "rested" from it. Creation was to Him work, but not toil. He took His time over it. It was orderly, purposeful—each day's work complete. In thus working six days, and resting on the seventh, He set us an example, "sanctifying" those times for work and rest. Man was to be like God in certain appointed ways; not *as* God, in any sense of equality, but representing Him as a servant and a child, imitating Him in His ways as He makes them known to him. That week of God's work was ended. He had afterwards to take up another work, as Christ said in John v. 17, "My Father worketh hitherto, and I work." Redemption was not to be a work of six days. For it there was no fixed period; nor any fixed period for *that* rest; it was to be eternal. In the redemption of our souls He has done the work, and rested from it, and in His rest *we* rest. So Hebrews iv. teaches. It speaks of three rests. 1. From Creation. 2. Canaan as the rest for Israel from their wanderings, here shown by the quotation from Psalm xcv. to be the foreshadowing of "a rest," a *Sabbatism* which *in David's day was still remaining* (this is the force of Hebrews iv. 9) for us to enter into by faith in the finished work of Christ, and resting thus from our own "works of righteousness"—that is, works as *the ground* of righteousness, we are "created in Christ Jesus unto good works." This is not a matter of so many days, but of the new creation, the eternal redemption obtained for us.

"God blessed the seventh day, and *sanctified* it"—that is, according to 1 Tim. iv. 4, 5, He gave it us by His word, to be received with thanksgiving. It was not then *commanded*, not a matter of law; there was no law from Adam to Moses. (See Romans v.) It was given as a *law* to Israel, as a sign between them and Jehovah their God. They utterly misunderstood it and abused it. Christ had to teach them its true value, and His apostles have shewn how it was a shadow of things to come. Somehow, in the Providence of God, the seventh day shadow has disappeared, and yet the really needed seventh day of rest remains to us. And may God still spare it to us.

"THE GENERATIONS."

The fourth verse seems to begin a new chapter, or "book" as ch. v. 1, according to the frequent style of Scripture, taking up a new line and other details. The former followed a special line, that of the order of the days. With this the second has nothing to do. It treats the whole as "the day," evidently not now a day of "evening and morning." It uses the word in a different sense. There is no contradiction or inconsistency. On the contrary, the difference gives force to the former statement of the days and their order.

In chapter i. we have read how "God created the heavens and the earth." Here it is the earth and the heavens. Earth is put first, perhaps

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because it is now the chief subject. There is no further mention of the heavens in this chapter.

God made every plant before it was in the earth, and every herb before it grew. He had planned all that the seeds should come to. And so it is with all His ways and purposes. He sees the end from the beginning.

It is not here told us how long the earth was watered by mist alone. We cannot say what might have been possible in that first stage of the history of the newly-created world, or whether this order of things continued all through to the flood, when "the windows of heaven were opened," for this might mean that rain fell then for the first time, a thing unknown before, which would have made it the less credible to an unbelieving world. But God's word depends not on possibilities. With Him all things are possible. If the bow was a new thing, so the rain might have been new.

MAN FORMED OUT OF THE DUST.

"God *formed* man out of the dust of the ground." The component parts of his body are the same as those of the ground. "*Dust thou art.*" How simple, how evidently true, is this account of man's material frame! No sooner does God take away the breath than it resolves itself into its original elements. It is flesh only as it has life. And it holds its life only from God. Human learning may add much to this truth, but it remains the truth, beyond man's power to gainsay. How grand is the simplicity of Divine Science! And this makes it easy to comprehend the resurrection as taught by Paul in 1 Cor. xv., how God may either change the living, or raise the dead, or give again to those who have turned to dust a body as it pleases Him, to each one his own body.

In making man, He gave to the dust a form as it pleased Him. He did so (*v.* 19) to every beast and fowl, making them "living souls." But in the case of man another thing took place, which was not in the lower animals. God "breathed into his nostrils the *breath of life*, a term which always signifies either God's own "breath," as in 2 Sam. xxii. 16; Job xxxii. 8, xxxvii. 10; or that which He has given *to man*, as Gen. vii. 22; Joshua x. 40; Psalm cl. 6; Isaiah lvii. 16. It implies a partaking, not of His divinity, but of the divine nature, a relationship to Himself wherewith He endowed man alone of all His creatures. As man alone was made in His image, so he alone had the faculty of knowing Him, of communing with Him, and worshipping Him, and sharing with Him His eternal life. He not merely *animated* him, like the other creatures, but breathed "the breath of life" into his nostrils, and—*thus*—*man* became a living soul. These few words of Divine testimony explain all the vast difference that exists between human and any other animal life.

EDEN.

We now look in vain for the exact locality answering to the description here given by its rivers. The flood must have swept it away, and altered the conformation of the ground, when it destroyed all the state of things that then prevailed, and prepared the earth for the order that has succeeded it.

When all that God had made was very good, He must still do something

better to make a home for the man, and where He could walk with him. In Eden He planted a garden, lavishing on it, of all the earthly creation, His goodness and His skill. There was every tree pleasant to the eyes, and good for food—a Paradise of delight, the garden of God. “*And there He put the man.*” As the first chapter told of Almighty power, so this shews infinite goodness. This is how God acted when His goodness had its own way, till man by rebellion frustrated it. “God is love.” Here we may see it in its full display, the utmost that *then* could be. Yet the fall has made the way for shewing His love more fully still, in redemption. “God *so* loved the world, that He gave His only begotten Son.”

The tree of life was in the midst of the garden, its chief ornament and glory. Perhaps not so stately in form as some, or so tempting to the palate; for it does not seem that the man had touched it, free as it was to him.

THE FORBIDDEN TREE.

The tree of knowledge of good and evil may have been in the midst of the garden too. So the woman said, though here it is not thus spoken of, as the tree of life is. The expression “in the midst” in Scripture implies *one among the number*. The tree of life was one of the many given for their food. This tree of knowledge was not so given. It was not for them to touch. It was for God alone. It was for Him thus to know good and evil. To become like Him in this was their ruin. It was put there as a safeguard of their communion with their Maker. It was to keep in exercise their obedience and subjection, without which the Garden could be no blessing to them. All depended on their holding it as from Him, and seeing Him as the loving Giver of all. Paradise without God could be no real happiness. To have *such a God* was his true blessing. To have the gifts and forget the Giver is to become like the beasts that perish.

Let us not wrong God’s gracious purpose by regarding the commands as a threat, as if in a tone of anger or severity. There could not have been anything in it inconsistent with the thoughts of love that prompted all the goodness He bestowed on His favoured creature, in providing for him this happy home. It was *not to tempt man to evil, to put him in a place of danger*; but having made him perfect, it was to keep him so. Thus much we may know of God. When we try to dive lower into the deep question of His foreknowledge, we soon find it unfathomable; and the enemy has his victory over us, unless by faith we rest in what we do know of God as He reveals Himself, here in His perfect goodness in Creation, and afterwards in Redemption.

We must rather read this word as a warning of danger. The tree was poisonous to spiritual life. It would do *them* deadly harm. It would make them as God to know good and evil. Nothing worse could befall them—to be rebellious, independent of their Maker, naked and ashamed, and no longer fit to eat of the tree of life, or dwell in that Paradise of bliss. “*Thou wilt die,*” would best express it in our colloquial English. It was a *command*, and so plain that no mother in our day could use simpler language to her child in forbidding it to touch some poisonous plant. God never withholds any good from them that walk uprightly.

But He looks for faith and obedience from His creatures. Faith and obedience *then* to that one command. Now that we are fallen, faith in His testimony as to this solemn truth, and in His word of grace in Christ Jesus, and obedience to His law of love and liberty.

“A HELP MEET FOR HIM.”

“And the Lord God said, It is not good that the man should be alone.” In this again man was to be *in his image, after his likeness*. Man was created not only to exhibit God’s sovereignty, to represent Him as having dominion; not only to be the favoured recipient of His gifts, happy in the enjoyment of them all, and in the last and best of these, a help meet for him. More than this, God created him for communion with Himself, to be His companion and friend. He pictures Himself to us as the One whose delight is in the *fellowship* of His creatures, as well as in their *happiness*. He created man for both, and fearful as have been the results of the fall, He will at the last fulfil His purpose in those who by His grace have accepted salvation on His own terms of Sovereign mercy. Into this companionship He condescends to take those who in every age by faith, like Enoch, walk with Him. And in eternal ages He will have those with Him, as it is written, “As a bridegroom rejoiceth over a bride, so shall thy God rejoice over thee.” “Father, I will that those whom Thou hast given me, be with Me where I am.”

All the other creatures were brought to Adam to see what he would call them. He gave them all their names, for they were all under his dominion. But among them he found none that was “meet” to be his companion. There was none that shared his nature, or with whom he could have communion; none who, like him, was capable of communion with His Maker, none, therefore, fit to have communion with the man in his best and highest calling. So God provided this also. While in deep sleep, He took a bone out of his bones, flesh out of his flesh, and moulded this into the needed “help meet.” Wondrous emblem this of how eventually God’s purpose was to be accomplished in providing for Himself an eternal companionship. Out of the death of the second Adam He should form His church, His believing people of all these ages, who in the ages to come should behold His glory, and share it with Him for ever.

Thus in the beginning God instituted, as part of the creation in His own likeness, the marriage tie, to be afterwards one of the most frequent and striking figures of what His love is to His people, and what theirs should be to Him. The figure is applied to His people in every age and in every aspect; to the nation of Israel at the Exodus, Jer. ii. 2, and their later history as Hosea ii., Ezek. xvi., so often to tell of their unfaithfulness; and their coming restoration, Isaiah liv., lxii. 5. Then in Canticles, of the individual soul. And again in the New Testament as in 2 Cor. xi. 2, or Eph. v. 23–33. And finally, in the sublime symbolism of the Apocalypse, the great ingathering is described thus, “The marriage of the Lamb is come, and His wife hath made herself ready.”

“One flesh.” The two are *united*, but not “*identified*.” They are one in certain relationships, to their family, their household, their possessions,

their interests. Yet no less distinct one from the other in their relationships to each other. They are *one*, but not the same. The believer is made partaker with Christ in all the blessed results of His atoning work. His death put to our account, we share in all that it has purchased for present favour and coming glory. But while by grace united with Him in these, let us never forget that in all that is personal, He and we stand out in distinct contrast. He the Almighty Maker, and we His helpless creatures. He the Holy One of God, we by nature children of wrath. He the sinless Saviour, we the sinners He has saved. And throughout eternity the song will be, as we worship Him, "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood."

W. COLLINGWOOD.

ONE OF THE ASPECTS OF SANCTIFICATION.

IN order to illustrate how the believer is sanctified let us look at Exodus xxix. 37. "Seven days thou shalt make an atonement for the altar, and sanctify it, and it shall be an altar most holy; whatsoever *toucheth the altar* shall be holy."

Now here the altar is first sanctified, and all that touches it has its character. Matthew xxiv. 19 has the same teaching. "Whether is greater, the gift, or the *altar that sanctifieth the gift?*" The gold might come out of the pocket of a leper or harlot, *but the moment it touched the altar it was holy.*

Dear believer, this is a picture of how you are sanctified. Christ is the altar, our altar. Hebrews ii. 11 shews this, "For both he that *sanctifieth* and they *who are sanctified are all of one.*"

You were a defiled one, you were Satan's slave and property (Ephes. ii. 1, 2), black as sin could make you, but you came to Jesus, and therefore you are the Father's gift to Christ, for all that the Father *giveth Me shall come to Me* (John vi. 37). God, the moment you believed, linked you to Christ, for "by one Spirit are we all baptised into one body," and they who believe have the Spirit (Ephesians i. 13). "Sealed with the Spirit of promise." You are therefore one with Christ the altar, and having touched Him you are before the God and Father of our Lord Jesus Christ holy and without blame, as holy as Christ. "As He is so are we in this world." So Christ our altar *'s made unto us sanctification* (1 Cor. i. 30).

"Just as Thou art, how wondrous fair,
Lord Jesus, all Thy members are.
A life divine to them is given,
A long inheritance in heaven.

"Just as Thou art, nor sin nor fear
Can with *Thy spotlessness* appear.
O timeless love, as Thee I'm seen,
The righteousness of God in Him.

"Soon, soon, 'mid joys on joys untold,
Thou wilt this grace and love unfold,
'Till worlds on worlds adoring see
The part Thy members have in Thee."

MORE CHIPS.

By WILLIAM LUFF, Author of "The Changed Heart," &c.

FOREBODING.—In looking forward into the new year how apt we are to forebode evils that never come. One bleak, cold, cloudy night, a countryman said to me, "It will snow to-morrow." Of course I believed him; but he was wrong, for the sun shone. How ready we are to foretell evil, and afterward find things better than all our fears. Sorrow may appear likely, but joy is just as likely. "Weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5). Not a snowstorm, but sunshine. "But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings" (Mal. iv. 2). After all, it is best to give over prophesying about life's morrows. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. vi. 34). How ready the devil is to tell the anxious sinner of future snowstorms. He knows there is a bright dawn for any soul that trusts in the precious blood.

HOW TO ANSWER QUESTIONS.—Of the future, as of many other things, we are ignorant. "How did you get on?" asked a father of his son after a junior examination. "Oh, I answered all the questions." "Well done, boy; but how did you answer?" "I just said I didn't know." There are many questions of unbelief, the devil, and our own heart, to which this can be the only answer. The same is true of countless Bible mysteries. "The secret things belong unto the Lord our God" (Deut. xxix. 29), and it is no disgrace to say, "I do not know." The wisest of men began with "I know not" (1 Kings iii. 7).

"I know not what awaits me;
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy He sends me comes
A sweet and glad surprise."

He who knows most knows that he nothing knows. Enough that I know He knows and says, "What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 7).

SNOW AND SOOT.—A sweep passed my door one snowy morning; soot never looked so black, nor snow so white, as under those circumstances.

"God's snowflakes fall
Alike on all;
But
Their snowy whiteness is best seen,
On sinners who are most unclean."

Yet we must not sin "that grace may abound" (Rom. vi. 1), and our unrighteousness commend the righteousness of God (iii. 5). Rather, let His grace show our disgrace. When the Lord blessed poor Peter, the snowflakes of mercy revealed Peter's vileness, and he said, "I am a sinful man" (Luke v. 8). Thus the goodness of God leadeth to repentance (Rom. ii. 4). Thank God, His pure snow falls on black hearts.

“How helpless and hopeless we sinners had been,
If He never had loved us till cleansed from our sin!”

The greatest wonder is that His mercy makes us white as Himself.

“All these once were sinners, defiled in His sight,
Now arrayed in pure garments in praise they unite.”

EVERGREEN AND LEAFLESS.—Two trees were growing side by side, so near each other that their branches interlaced. One was a beautiful green holly, the other a leafless ordinary summer tree. Godliness and godlessness are often close together. Some missions try to let both grow together—entertainments and consecration, songs of the world and holy hymns, the tree of life and the fruitless tree of popularity. What contrasts too are often seen in nearer relationships! The wife a child of God, the husband a sceptic; mother a saint, the son a sinner. United, yet separate; near, yet how unlike! Nor is the difference always seen till the trying time; then the divine life endures, and the natural life fades. “Be not unequally yoked with unbelievers” (2 Cor. vi. 14). “Two women shall be grinding at the mill; the one shall be taken, and the other left” (Matt. xxiv. 41).

HARDENED AFTER A THAW.—There had been a partial thaw, and wise people cleared the softened snow from their doorways. Then came a second frost, and the lazy ones found it too late to remove the now doubly-hardened snow. Felix was partially thawed before the burning speech of Paul, but he let his heart harden again (Acts xxiv. 25). Agrippa was almost persuaded beneath the apostle’s hot arguments, but he did not clear away the filth of his sin with Bernice, his sister (Acts xxvi. 28). Many have partial thaws:

1. Beneath the sun of prosperity and great blessing.
2. At warm meetings; under the fire of the Spirit.
3. In sickness. How true the old lines—

“The devil was sick: the devil a saint would be.
The devil got well; but never a saint was he.”

4. At a funeral; icicles often flow in tears on such occasions.
The last state of such is often worse than the first.

<p>“Who partially believes, Our hope deceives.”</p>		<p>Pollutes God’s snows, And ever harder grows.”</p>
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THE EMPTY NEST.—We found a broken nest one winter’s day. Where were the birds? Gone to a sunny land. I saw a fair but lifeless body laid in a grave another wintry day. Where was the soul? Gone to sing in happier climes. The body is a wonderful nest; but it is not the bird. It is prepared by God for the bird; but the bird will live when the nest is forsaken. Thanks be unto God

“There is a land, a sunny land.”

“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. v. 6–8). The leaves of earth fade; the winter comes to all. It is best to fly away.

<p>“We long to leave these fading scenes, That glide so quickly by,</p>		<p>And join the shining host above, Where joy can never die.”</p>
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BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS xxxii.—(*continued.*)

IN the previous paper we considered what is said in this chapter of Jacob's vision of the host of God (*vv.* 1, 2), and of the mission of Jacob's messengers (*vv.* 3-6). Proceeding now to the consideration of the further development of this graphic and suggestive history, we shall notice what is said of

III. HOW JACOB WAS AFFECTED BY THE REPORT OF THE MESSENGERS.
(*vv.* 7-12.)

Jacob heard of the coming of Esau and the four hundred armed men, and the effect of what he heard was just what, knowing as much as we do of Jacob, we should have expected it would be. We gather from the narrative that

(*a*) *He was afraid* (*v.* 7). He had seen God's host and he had heard of Esau's host, and he appears to have been more influenced by the latter than by the former. Had he realized in any adequate measure the significance of the vision with which he had been favoured he would not surely have dreaded Esau's puny following. The fear of man is the offspring of unbelief. Little faith means great fear. If we know the hosts of God are encamped for our defence we need fear no evil, though we should be encompassed by the hosts of hell. Elisha was not daunted by the sight of the chariots and horsemen of the king of Syria, for he regarded the chariots and horsemen of the Lord (2 Kings vi. 17). With the vision of God's host in his view, he said to his servant, "Fear not, for they that be with us are more than they that be with them." The difference between the two encampments was the difference that exists between impotence and omnipotence, or between a bruised reed and the right arm of Jehovah. Faith says, "If God be for us who can be against us?" (Rom. viii. 31). In such a case the mightiest foes would be as grasshoppers, for are not the kings of the earth scattered "as snow in summer" when they presume to contend with God? (Ps. lxxviii. 14).

(*b*) *He was distressed* (*v.* 7). The word used here for distress is used in three other places. It is used twice in the Book of Judges with reference to the children of Israel (chap. ii. 15; x. 9), and in both places distress is shewn to be the result of sin. The other passage in which it occurs is in the First Book of Samuel (chap. xxx. 6), where it is used of the distress of David on account of the burning of Ziklag, but the sequel shews that David found relief from his trouble, for it is said that he "encouraged himself in the Lord his God" (*v.* 6). Jacob's distress, like that of the Israelites, was doubtless the result of his sin; but he did not at first, like David, seek consolation in the Lord. There is no distress like that of a troubled conscience, and there is no remedy for such distress but the pardoning mercy of God. To those who persist in carrying the burden of unforgiven sin life is a joyless blank; a chill, as

of a November fog, rests upon their hearts, and the pathway of their pilgrimage lies through a dreary waste. When General Gordon was in Khartoum, surrounded by the hosts of the Mahdi, he wrote in his diary, "Two passages are helpful to me this day under my present difficulties—2 Chron. xiv. 11, and xx. 12." He was, like Paul, "troubled on every side, yet not distressed" (2 Cor. iv. 8). The light of God's word shone through his dark surroundings, and he was saved from despair because he relied upon the Lord. Well had it been for Jacob had he enjoyed the same experience.

(c) *He was self-reliant.* "He divided the people that was with him, and the flocks, and herds, and the camels, into two bands" (v. 7). We see here the cunning strategist rather than the humble believer. Jacob is conscious that he is probably too weak to contend with Esau, and almost anticipates defeat (v. 8), but he is resolved that if he is to be overcome by Esau he will save as much of his property as possible. He dreads defeat, but if it comes he would like to feel that it had been minimised by the subtlety of his generalship. It is not difficult to see that in trusting to his own power as a schemer, Jacob was leaning upon a broken reed. Had Esau overcome the first of Jacob's companies there would have been but little hope for the other portions of the slowly-moving caravan. The child of God has come to a sorry pass when, in the hour of difficulty or of danger, he is driven to rely upon his own scheming for deliverance. Jacob has all along been known as a deceiver of others; now, alas! he deceives himself. Self-reliance, when it usurps the place of reliance upon God, is always self-deception.

(d) *He began to pray* (vv. 9-12). It was probably to this part of Jacob's history that Hosea referred when he said of him that "he wept and made supplication" (Hosea xii. 4). There is much in this prayer that is excellent. It is the prayer of a man who believes in God, who recognises what God has done in the past, who regards the authority of God in the direction of his life, and who has found encouragement in the promise of God (v. 9). There is moreover a spirit of humility revealed in this prayer, by the patriarch's confession of personal unworthiness (v. 10). This confession reminds us of the publican when he "smote upon his breast" (Luke xviii. 13), and of the prodigal when he said "I am no more worthy to be called thy son" (Luke xv. 19). The least of God's mercies seemed to Jacob to be too great for one who was so great a sinner. There is also a well-spring of gratitude revealed in the patriarch's words. He acknowledges the mercies of the Lord in what He has revealed to him of His truth, and in what has come to him of temporal prosperity (v. 10). The solitary staff which was the token of the patriarch's abject poverty is contrasted with the great possessions that he is now so anxious to protect (v. 10). In the concluding words of the prayer there is an expression of confidence in the promise by which the patriarch had been encouraged, when God talked with him at Bethel (Gen. xxviii. 15). All this, we feel, is all that could be desired. The man who talks with God after this fashion is not a graceless man. There is something in him upon which the angel will be able to lay hold when the night of wrestling comes—something that will lead the humbled soul of Jacob to grasp the divine wrestler so as to prevent His departure

as he cries, "I will not let Thee go except Thou bless me" (Genesis xxxii. 26). Yet with all that is so delightful in the prayer of Jacob, we can scarcely help feeling that it is a prayer with which the God of Jacob could not have been well-pleased. Read in the light of the context it appears to express the desire of a man who will call in the aid of the Lord in order to the strengthening of his own schemes and purposes. How many prayers are of this character! Men say, "Help, Lord," and they mean, "Help me to carry out my own designs and to have my own way." They say, "Thy will be done," but the prayer rightly interpreted means "My will be done." There is in Jacob's prayer apparently a greater desire to be delivered from danger than there is to be delivered from sin. "Deliver me," he said, "from the hand of my brother" (v. 11); it would perhaps have been better if he had begun by saying, in the language of Augustine, "Lord, save me from that wicked man, myself." Jacob's greatest enemy was Jacob, and it was with that enemy that God had most to do. Jacob was saved from the hand of Esau, but he was first saved from creature confidence.

IV. HOW JACOB PREPARED FOR THE MEETING WITH HIS BROTHER.

(*vv.* 13-23.)

These verses are much more than an historical record. They are evidently intended to be regarded as a revelation of character. They give us fresh light concerning Jacob, and all they tell us is in perfect accord with what we already know of him. After seeking help from God, he turns once more, and with full purpose of heart, to his own resources. We see in what is stated concerning his preparation for the meeting with his brother

(*a*) *Tardy liberality.* The present for Esau is not mentioned until after the messengers have returned from their mission. They had been instructed to inform Esau of how much Jacob possessed (*v.* 5), but not a word was said about anything he was prepared to give. His was a halting liberality. There was a "sinew which shrank" in his soul. So is it with many. They give only under the influence of constraint. The fear of man compels them to part with their treasures, but they do so reluctantly, in the spirit of a traveller when he parts with his purse to a highwayman, who, standing by his side with a loaded revolver, cries out with a gruff voice, "Your money or your life." Their benevolence is lame and slow of foot, a dwarfed and ugly monstrosity. If anything is to be got from them it must be wrung out of them as moisture is wrung out of a damp clout.

(*b*) *Unconscious irony.* Jacob thought of the property he was about to send across the ford as if it had been a present for his brother. We see here the irony of self-deception. No gift is worthy of being called a present unless it is the expression of affection, or at least of respectful esteem. A bribe is not a present. The payment of an indemnity is not a present. The money handed over to a burglar by a scared householder is not a present. A present is the free gift of a generous heart, and whenever a gift is less than this in character, it is not worthy of the name. This subterfuge of Jacob's shows us how the self-righteous spirit of human nature is ever seeking to make a virtue of necessity. What

are called free-will offerings are often concessions made to what is customary with a very ill-will. The rich man gives a shilling to some needy enterprise, and seeks to get credit for himself by calling it "the widow's mite"; it would perhaps be more correct to call it "the miser's stinginess." Men sometimes claim to help the work of God according to their means, when, if they spoke the truth, they would say they have helped it according to their meanness.

(c) *Calculating beneficence.* How the figures stand out in what is said of the goats and the sheep and the camels, and the asses and the bulls! (vv. 14, 15). Jacob was an exact man, and some would see in all this counting a revelation of business capacity. It is to be feared that there was more than this in his arithmetic. He has counted the animals that he might count the cost, and he has dwelt upon the cost until the figures stand out so clearly that they can never be forgotten. He parts with his property with a feeling that he is making an awful sacrifice. True affection is not so fond of reckoning up its expenditure. The generous heart is more disposed to disparage than to emphasise the expression of its generosity.

(d) *Skilful organization* (vv. 16-20). Jacob can do nothing without a plan. He is a master in the art of scheming. Everything is arranged in a most orderly fashion with a view to the attack he is about to make upon the fortress of his angry brother's heart. The addition sum has been worked out regretfully, and the patriarch has applied himself to a further sum in division. The cattle and other animals were arranged in several separate droves, and it was part of Jacob's plan to send out these droves in such a manner that the best possible impression might be produced in Esau's mind as to the greatness of his brother's possessions. There is something of the theatrical manager's regard for display in all this, and for such a disposal of available resources as will cause them to appear to the greatest advantage. Jacob's spirit is often reproduced by those who desire, like the Galatian heretics, to "make a fair show in the flesh" (Gal. vi. 12). Those who seek to overawe the world by great buildings, or splendid oratory, or the weight of lordly titles, follow very much on Jacob's lines. Jacob's experience is useful as showing the futility of such things as compared with the better method of spending a night with God (vv. 24-32). Organization without God is wasted energy, and yet how much confidence is placed in it! Professor Huxley defines life as being "the cause of form in nature." This is an evasion rather than a definition, but it is suggestive. How well it would be if all our organizations were the result of life! It is to be feared that in many cases it is expected that organization will be the cause of life.

(e) *Assurance of success* (v. 20). Speaking of Esau Jacob said, "I will appease him with the present." He had asked the Lord to deliver him from Esau, but he feels quite sure his deliverance will be brought about by his own subtlety. Like Napoleon, when he had a number of medals struck off to celebrate the conquest of England by the French, he celebrated the victory before it was achieved. When our faith rests entirely upon God we may say with the psalmist, "Through God we shall do valiantly" (Ps. lx. 12); but such a result cannot be anticipated by those who rest upon an arm of flesh.

(f) *A spirit of caution.* Jacob said to the drivers, "Pass over before me" (v. 16), and he instructed them to inform Esau that he was behind them (vv. 18, 20). Like a discreet general, he kept in the rear of his forces. Unbelief, and the fear of man, often degrade the Christian soldier, so that instead of being honoured of God, in "the high places of the field," he cowers down in ignominious obscurity. All was changed with Jacob after the Lord dealt with him at Peniel, and instead of lurking behind his servants it is said "he passed over before them" (chap. xxiii. 3). This was a "forward movement" of the noblest kind, for it was the movement of one who went forward in the strength of the Lord, and in the experience of the blessedness of a consecrated life.

THE LIFE OF FAITH

IS a very incomplete thing, if we know not, as Abraham knew, the times as signified of God, when to fight, as it were, and when to be still—when to be silent under the wrongs of an Abimelech, and when to resent them—when to raise the altar of a sojourning stranger, and when to call on the name of the everlasting God.

Beloved, we are called to be these strangers; strangers such as God can thus morally own. If the world were not Abraham's object, we ought to feel, even on higher sanctions, that it cannot be ours. The call of the God of glory made Abraham a stranger here—the cross of Christ, in addition to that, may still more make us strangers. As we sometimes sing:—

"Before His cross we now are left,
As strangers in the land."

"Ye are dead," says the apostle, "and your life is hid with Christ in God." That is *strangership of the highest order*—the strangership of the Son of God Himself. "The world knoweth us not, because it knew Him not."

In the strength of this strangership in the world may we have grace to "abstain from fleshly lusts, which war against the soul!" and in the strength of our conscious citizenship in heaven, may "we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

J. G. B.

CHRIST OUR LIFE.

WE do not get to Christ through the church. We get to Christ first, and then to the church. Christ is our life, not the church. No doubt church fellowship is most valuable; but there is something above and beyond it, and it is of that something that "unfeigned faith" takes possession. Timothy had this faith dwelling in him before ever he entered the house of God. He was connected with the God of the house previous to his manifested association with the house of God.

BIBLE READINGS.

480.—THE FIRST EPISTLE GENERAL OF ST. PETER.

(Continued from page 404, vol. xi.)

Fourteenth Reading. "A QUOTATION FROM DAVID."

(Chap. iii. 10-12.)

1. *The Conversation of the Guileless* (v. 10).—The importance of words (Matt. xii. 37), because they are a clue to the heart (cf. v. 34). Think of our words! How often are they envious (Ps. lxxiii. 3, 13, even when hidden under the garb of orthodoxy (Num. xi. 27); evil (Matt. xii. 31; Eph. iv. 31); estranging (Prov. xvi. 28); excessive (Ps. cxl. 11, "a man of tongue," marg.; or "a man full of words," P.B.V.); enticing (Col. ii. 4); exaggerated (Matt. v. 37); self-exalting (Ps. xlix. 6). They should be edifying (Eph. iv. 29); excellent (Prov. viii. 6-9); easy (1 Cor. xiv. 9); encouraging (2 Chron. xxxv. 2; cf. Ps. lxiv. 5); self-evident (Job vi. 28); effectual (1 Thess. ii. 13).

Five Rules:—1. Get the heart right (Jas. iii. 11). 2. Choose your friends. 3. Talk less (Prov. x. 19). 4. Talk of things, not folks. 5. Works not words are wanted; "do good" (Rom. xii. 2).

2. *The Consolation of the Guiltless* (v. 12).—Who are they? The righteous; but it must be His righteousness and not mine (Phil. iii. 9). What is their comfort? The Lord's eyes are over such. Think what this means—their perception (Ps. xi. 4); their power (2 Chron. xvi. 9); their purity (Cant. v. 12); their pain (Zech. ii. 8); their pleasure (Ps. ci. 6); their peace for Israel (Jer. xxiv. 6); their presence (1 Peter iii. 12).

Our eyes should be on Him for salvation (Ps. cxxiii. 1); strength (Ps. cxxi. 1); sanctification (Ps. xxv. 15); satisfaction (Ps. cxli. 8).

God's ear is not heavy (Isa. lix. 1), but is open to the humble (Ps. x. 17) and the holy (1 Peter iii. 12), but closed to hidden sin (Ezek. viii. 18) and hypocrites (Ps. lxvi. 18; cf. Isa. i. 4).

3. *The Consternation of the Godless* (v. 12).—They forget His face is against them now, but it is awfully true; one day it shall be realized (cf. Isa. ii. 19; 2 Thess. i. 9; Rev. vi. 16).

Therefore flee from the wrath to come (1 Thess. i. 10; Amos iv. 12; How? Rom. v. 9).

481.—Fifteenth Reading. PERSECUTION.

(Chap. iii. 13-17.)

1. *The Powerlessness of the Persecutor* (Isa. liv. 17; Luke x. 19).

The Protection of the Persecuted (Rom. viii. 28-35; Zec. ii. 5; Luke xii. 4, 5).

2. *The Precious Privilege of Persecution*.—Happy are ye! Why? (Cf. chap. i. 6, notes).

3. *The Part of the Persecuted*.—They should be filled with *peace*, "not afraid" (Isa. li. 12); *patience*, not "troubled" (v. 14), for "worry kills" (cf. Ps. xxxvii. 5 and chap. v. 7); *the presence of Christ as Lord* (v. 15 R.V.; cf. Isa. viii. 9-14 and Ps. cxviii. 8, 9); *persuasion*, "give an answer," be thoroughly grounded in your faith, and give the proofs of it

(cf. 2 Tim. iii. 15-17); *prudence*, do not let the life belie the lip, but have a good conscience (1 Cor. xiii. 1, 2).

4. *The Perplexity of the Persecutor*.—Make him ashamed by your holy and consistent walk (v. 16).

5. *The Practical Precept* (v. 17).—Be sure you only suffer for what is right, and not for any fault in you.

482.—ASA'S PRAYER.

2 CHRON. xiv. 11.

It was <i>brief</i>	One verse.
„ <i>earnest</i>	“He cried.”
„ <i>personal</i>	“Unto the Lord <i>his</i> God.”
„ <i>definite</i>	“Help us.”
„ <i>backed by faith</i>	“We rest on Thee.”
„ „ <i>good works</i>	See verses 2-10.
It <i>had a great plea</i>	“In Thy name.”
It <i>recognized God's omnipotence</i>	“It is nothing with Thee.”
It <i>put God on His honour</i>	“Let not mortal (margin) man prevail against <i>Thee</i> .”
It <i>was abundantly answered</i>	See verses 12, 15.

“EDINBURGH CASTLE.”

S. E. BURROW.

483.—EXCEEDING GREAT AND PRECIOUS PROMISES.

THE following are some of the exceeding great and precious promises (1 Peter i. 4) given by our Everlasting Father (Isaiah ix. 6) for the comfort, stability, and security of all that believe on Jesus to everlasting life (John v. 24), and which are mentioned in the Word of God as being *everlasting*:

Everlasting Love	Jer. xxxi. 3.
Everlasting Salvation	Isaiah xlv. 17.
Everlasting Righteousness	Psalm cxix. 142.
Everlasting Covenant	Isaiah lv. 3; 2 Sam. xxiii. 5.
Everlasting Kindness	Isaiah liv. 8.
Everlasting Joy	Isaiah xxxv. 10; Isaiah li. 11.
Everlasting Consolation	2 Thess. ii. 16.
Everlasting Way	Psalm cxxxix. 24.
Everlasting Remembrance	Psalm cxii. 6.
Everlasting Sign	Isaiah lv. 13.
Everlasting Children	Ephesians i. 4, 5.
Everlasting Life	John vi. 47.
Everlasting Light	Isaiah lx. 19, 20.
Everlasting Mercy	Psalm ciii. 17; Psalm cvi. 1.
Everlasting Arms	Deut. xxxiii. 27.
Everlasting Strength	Isaiah xxvi. 4.
Everlasting Kingdom	2 Peter i. 11; Psalm cxlv. 13.
Everlasting Testimonies	Psalm cxix. 144.
Everlasting Word	Isaiah xl. 8.
Everlasting God	Psalm viii. 23; Psalm xlv. 2.
“Jesus Christ the same yesterday, to-day, and for ever” (Heb. xiii. 8).	

NOTICES OF BOOKS.

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FOOTSTEPS OF TRUTH ANNUAL, vol. xi., may now be had of the publishers, J. F. Shaw & Co., 48, Paternoster-row, or may be ordered through any bookseller. Price 2s. 6d., post-free 2s. 9d.

For the 24th year we have been permitted to issue our annual gospel paper, entitled *The Message for 1894*, containing eight pages of articles, with illustrations, suitable for general distribution in the New Year. Grateful to God for the blessing He has allowed to rest on this publication in years past, we trust the new one will be equally instrumental in leading souls to Christ.

The attention of pastors and other leaders of Missions is especially called to the fact that this paper can be localized on page 8, and thus prove useful in announcing gospel services. This plan is extensively adopted by many.

We shall be thankful if friends will endeavour to secure for the new issue a large circulation.

HOLY MEN OF GOD. By Rev. J. ELDER CUMMING, D.D. Hodder & Stoughton. 5s. A condensed biography of men whose praises are in all the churches, including Augustine, Rutherford, Martyn, McCheyne, and others. Two godly women are also included in the number. To quote from the preface "the writer wishes to show us men as they were in their own eyes," hence imperfections of character are not omitted. It is one of those books that will bear reading over again, for each time fresh glimpses of these worthies strike our notice, and we feel refreshed to run the race that is set before us, seeking to follow them as they followed Christ. We trust this book will have a circulation worthy of the author as well as of those about whom he writes.

SOCIAL ROMANCES. By J. MACGILL. Messrs. Morgan & Scott. 1s.

We have been highly interested and amused in reading this thrilling account of work amongst the showmen and factory girls of Manchester, carried on so successfully by the City Mission, and trust in a future number of our paper to give extracts from it.

OUR OWN MAGAZINE. By T. B. BISHOP. This is the annual volume issued by the Children's Special Service Mission. We are glad to find that the circulation of the magazine is so large, as the articles and tales are specially good and instructive; we think, however, that the illustrations are hardly up-to-date. The binding is very attractive.

THE SACRIFICE OF CATHERINE BALLARD. By SYDNEY WATSON. Drummond's Tract Depôt, Stirling. 2s. A touching incident, founded on fact, of one who sacrificed earthly love for the sake of an avaricious and unnatural father. Her after life was spent in Jamaica with a tyrannical husband in the midst of a negro population, many of whom were devoted Christians, and who showed, even amidst slavery, the reality of their conversion. The death of the heroine is most pathetic. The book is worthy a place in any home.

REALITY versus ROMANCE IN SOUTH CENTRAL AFRICA. An account of a journey across the Continent from Benguella on the West, through Bihe, Ganguella, Barotse, The Kalihari Desert, Mashonaland, Manica, Gorongoza, Nyasa, The Shire Highlands, to the Mouth of the Zambesi on the East Coast. By JAMES JOHNSTON, M.D. With fifty-one full-page illustrations from photographs by the Author, and map 8vo, cloth, price 21s. London: Hodder & Stoughton. New York and Chicago: Fleming H. Revell Company.

The exigencies of the holiday season and limited space at our disposal in this magazine prevent us giving a lengthened notice of this attractive and interesting book in the present number, but we hope to do so in our next issue. Suffice it to say that it is a splendid and bulky volume with very numerous full-page illustrations in photo-gravure from original photographs taken by the Doctor during his extensive and perilous journey across Africa.

It is written on thoroughly independent lines, in which the Author expresses himself very strongly (*too strongly*, in our judgment, in some respects) on various Missions, and other subjects, although giving his own conscientious convictions formed on the spot.

The book will certainly form one of the most important and interesting contributions of the season on Africa, which at the present time is absorbing so much public attention. Concerning the Author himself, we fear those two years of travel, fraught with so many perils and privations, have seriously and permanently affected his health, as during his recent visit to this country he was taken so dangerously ill that his medical advisers insisted on his returning to the West Indies, or at least to Canada and the States (where he is under promise for a series of lectures), until the spring, and he sailed accordingly last week.

MARJORY; or, WHAT WOULD JESUS DO? By LAURA A. BARTER. S. W. Partridge & Co. 1s.

A simply written account of young Christians who were anxious to serve the Lord in season and out of season, and thus were made helpful in commending the gospel to their companions.

RONALD KENNEDY; or, A DOMESTIC DIFFICULTY. By E. EVERETT-GREEN. S. W. Partridge & Co. 1s.

One of the best written books of the season at this reasonable price, showing how honesty of heart and integrity of character must be eventually rewarded.

We have also received from the same publishers New Year's Addresses by LAURA A. BARTER, S. M. NUGENT, and WILLIAM FRITH, at 1d. and 1d. each. [DAVIDSON.]

FIGHTING THE LION. By Dr. THAIN BEHOLD WE GO UP TO JERUSALEM.

By Rev. S. C. MORGAN, D.D. [TOSH, M.A.] Three booklets issued by Marshall Brothers, and will well repay reading. Dr. Davidson's is one of his excellent and manly "Talks to Young Men."

UNION & COMMUNION; or, THOUGHTS ON THE SONG OF SOLOMON. By J. HUDSON TAYLOR. Morgan & Scott. 1s.

A small but fragrant picture of our Lord Jesus Christ as our divine Bridegroom in communion with us—His royal and all fair bride—and we in communion with Him. This wonderful portion of Holy Writ may truly be called "*The Holy of Holies*." Happy are those of God's redeemed children who enter in spirit, and enjoy such intimate and personal communion with their adorable Lord and Saviour.

WHAT THINK YE OF THE GOSPELS?

By Rev. J. J. HALCOMBE, M.A. T. & T. Clark, Edinburgh. 3s. 6d.

This is an attempt to make the four gospels fit together like a piece of Mosaic work, and is illustrated by a diagram. The author seeks to shew that the gospel of John must have been the first that was written, and that the other three evangelists wrote the books which bear their names with this fourth gospel before them. In our judgment there is too much of the human element introduced, and the real divine authorship of the four-fold narrative of that wondrous life and atoning death is far too much lost sight of.

BE PERFECT, A MESSAGE FROM THE FATHER IN HEAVEN TO HIS CHILDREN ON EARTH. By Rev. ANDREW MURRAY. Nisbet & Co. 1s.

In this small book the author has given from the Bible all God's thoughts to us His children on this important truth. He insists that we have no command given us but He is able to enable us to fulfil them. The writer appears to have attained this divine standard, at least so we assume by what he writes; if so, he certainly stands far above his brother saints in their walk and ways as perfect ones.

OUT OF DARKNESS INTO LIGHT. Mildmay Mission to the Jews' Book Stores, London, N.

This is a most interesting account of one of Israel's race who was brought out of the darkness of Judaism into the light of the glorious gospel, and who became a preacher of that gospel to others. The reading of such a record of divine grace must prove stimulating and helpful both to Jews and Gentiles.

THE CHRIST-CONTROLLED LIFE; or, THE SECRET OF SANCTITY. By Rev. E. W. MOORE. Nisbet & Co.

A deeply spiritual picture of the Christian life and its results in our service for the Lord. The author's aim is to set forth some of the aspects of the life in which Christ is allowed to have His way with His redeemed ones, the life He has given us, some of the characteristics thereof, and the terms on which alone this life can be fully enjoyed. In perusing the 14 chapters we feel how high the divine standard is, and how little we all have attained thereto. A truly humbling picture of oneself.

THE GOSPEL OF ST. MARK. By Dr. MACLAREN. Holder & Stoughton.

These chapters were written as a commentary for the Sunday-school lessons in America, and are very spiritual, and also instructive. Our Lord, as the perfect Servant, is here seen in His ministry, and as such the writer delights to speak of Him. We heartily commend the book to all our readers.

LOVING AND LIVING. By E. M. S.

Bryce & Son. 1s.

This is the appropriate title to this most instructive and delightful little book. Evidently written by a truly Christian and tender-hearted woman. A model for us all of what our walk and ways ought to be, both in our family circles and in the world—living for the happiness of others—and thus seeking to be imitators of the Divine Man, our Perfect Model, in all things "*who went about doing good*." Buy it by all means, and give it as a small Christmas gift to many friends.

SERVICE FOR THE KING. We are glad to see that this interesting monthly enters on a new series from January the 1st. The price is to be altered from 2d. to 1d., thus bringing it within the reach of many more readers. It is to retain nearly its usual amount of printed matter, and no alteration is to be made in its object, which is still to give a monthly report of the Mildmay work at home and abroad. We wish every success to this new series, and earnestly pray that God may make it the means of securing many true friends to this good work for Him.

MR. GEORGE WILLIAMS.

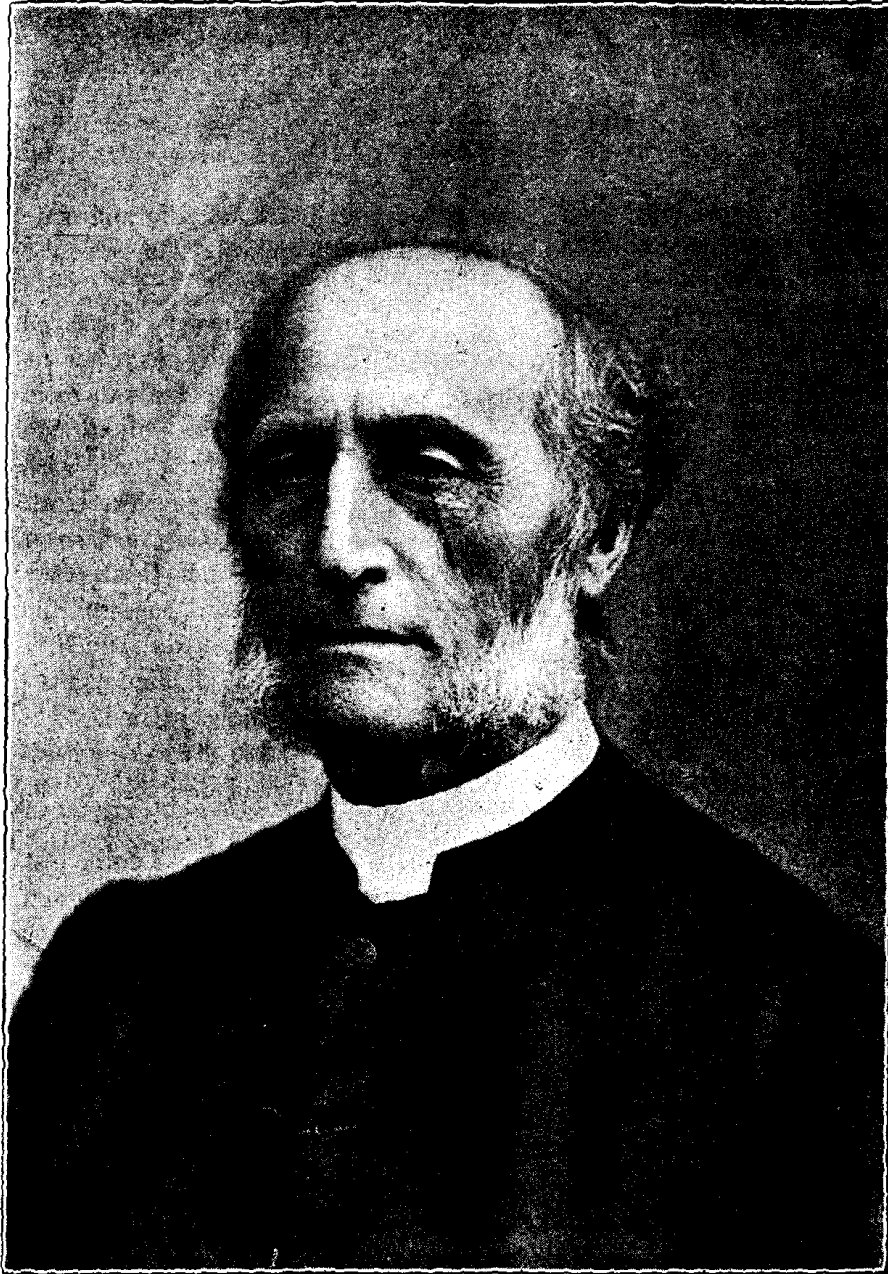
WE have pleasure this month in presenting our readers with the portrait (which will form the frontispiece of our new volume) of Mr. GEORGE WILLIAMS, the Founder and President of the Young Men's Christian Association, whose praise is indeed in all the churches. Indomitable in his efforts to spread the knowledge of Christ amongst the young men throughout the world, he is frequently found presiding at their meetings in all parts of the country, and speaking with a most delightful fervour and freshness, which gives to his utterances so much weight amongst young men, by whom he is universally beloved and respected. Indeed this servant of Christ seems to

renew his youth, though now advanced in years.

Genial in temperament, broad in his sympathy, and generous with his means, he is ever ready to help Christian work of all kinds and denominations, though his sympathies lie chiefly in the direction of united and undenominational work, and we count it one of our highest privileges to have enjoyed Mr. Williams' friendship and practical help in connection with the Evangelistic Mission under our care from its commencement, thirty years ago, until now.

We trust he may be long spared to serve the Lord and help His people and the work so dear to his heart.

* * Several other "Notices of Books" and "Notes" stand over for want of room this month.



DR. NEWMAN HALL.

See "Notes," page 53.

ARE YOU A PILGRIM ?

A TESTING QUESTION.

PSALM lxxxiv.

By JOHN GRITTON, D.D.

HAVE you, my friend, ever tested your heart and life and state and hope by Psalm lxxxiv.? The true pilgrim will recognise himself as such. He who answers not to the character displayed therein in some worthy degree is no pilgrim in the way which leads to Zion. Take note of THE OBJECTS WHICH STIR THE PILGRIM'S HEART. Compare them with the things which touch your own heart, and which direct your own feet, and see if they be the same. Do not think they are peculiarities which concern the Psalmist only. Read the texts which I append, and learn that all pilgrims have a common lot in the things desired.

What things, then, are those which seemed "amiable" and desirable to the pilgrim?

The "*tabernacles*," the "*courts*," the "*house*" of the Lord. Get light on these words from other scriptures. Study Psalm xv. 1 and xxiv. 3, xxvi. 8, lxi. 4, cxxxii. 7; and compare Hebrews viii. 2, ix. 11; Rev. xv. 5. Study Psalm lxv. 4, lcv. 13, c. 4; Zech. iii. 7. Study also Psalm xxxi. 2, xlii. 1; Hebrews iii. 6; John xiv. 2; Psalm cxxii. 1-5; Hebrews x. 21; Psalm xxiii. 6, xxvii. 4, xcii. 13; cxvi. 19, xxvi. 8, xxxvi. 8; John ii. 17.

Note again how the pilgrim heart goes out to those very things in the tabernacle of God which typify and point out the Lord Jesus. The "*Altar*," the "*Shield*," the "*Anointed One*," the "*Door*," the "*Sun*." Study herewith Psalm xxvi. 6, xliii. 4; Hebrews xiii. 10; Gen. xv. 1. Study also 2 Samuel xxii. 3; Psalm xviii. 35, lix. 2, lxxxix. 18 (margin), cxv. 9. And again Psalm ii. 2, 6; Isaiah lxi. 1 with Luke iv. 18; John i. 41 (margin); Acts iv. 27, x. 38; Matt. xvi. 16; Luke ix. 20, xxiv. 46; John iv. 25; Acts ii. 36; Rom. ix. 5; 1 Cor. i. 24; Gal. ii. 20, iv. 19; Eph. iii. 17; Phil. iii. 8; Col. iii. 11; Heb. iii. 6; Rev. xi. 15; 2 Thess. iii. 5; 1 Peter iv. 14; Read also

John x. 7 ; xiv. 6 ; Heb. x. 20. And once again read Psalm xix. 4 ; Isaiah lx. 19 ; Mal. iv. 2 ; Matt. xvii. 2 ; Rev. xxi. 23.

Note again how the pilgrim heart yearns for the gifts which are found both in the way to Zion and in the house of the Lord. The Lord will give "*grace*" and "*glory*"—grace for grace ; grace to seek grace, to use grace ; grace all sufficient in all things, for all times, in all places—grace abounding ; grace leading unto and culminating in glory.

And what can we say to depict that "*glory*"? It magnifies grace. It crowns grace. It perpetuates grace. It justifies the ways and doings of grace. It shines before the pilgrim, luring him along the ways of grace, and awaiting his home-coming, when grace shall be perfected. Are these the gifts which your heart desires, which your eyes watch for, which are (in your judgment) better than silver and gold, more precious than all hid treasures, sweeter than honey, yea than the droppings of the honeycomb? It is certainly so if you are a pilgrim after the pattern of Psalm lxxxiv.

The Bible is full of grace and glory. Mark the following few passages : Psalm xlv. 2 ; Prov. iii. 34 ; Zech. xii. 10 ; John i. 14-17 ; Acts iv. 33, xx. 32 ; Rom. i. 5, 7, iii. 24, v. 2, 17, 20, 21 ; 1 Cor. xv. 10 ; 2 Cor. ix. 8, xii. 9 ; Eph. i. 7, ii. 7 ; 2 Thess. ii. 16 ; 1 Peter v. 10 ; Titus ii. 11 ; Rev. xxii. 21. Mark also Hag. ii. 7 ; Matt. xxiv. 30 ; John xvii. 22 ; Rom. viii. 18 ; 1 Cor. ii. 7, xv. 43 ; 2 Cor. iii. 18, iv. 6 ; Col. i. 27 ; 1 Thess. ii. 12 ; 2 Tim. ii. 10 ; 1 Peter iv. 14 ; Heb. ii. 10 ; Jude 24 ; Titus ii. 13.

Note again that the pilgrim heart longs for all these things—for tabernacle, court, house, altar, shield, anointed One, sun, grace, glory—because all these represent and adumbrate GOD HIMSELF. Does your heart thus long for God—the "Living God," "Jehovah of Hosts," "The God of Jacob," "Jehovah God"? Is it the very joy of your heart to stand where the glory of God, falling on the unveiled face of Christ Jesus, is reflected on to your face and your heart, transforming you into the same divine image from glory to glory? If it be so with you there is no doubt that you have the pilgrim heart.

But once again test your heart by the intensity of desire in the heart of the pilgrim of our psalm.

"My soul longeth," my soul "even fainteth," "My heart and my flesh crieth out." The whole being unites in the cry. The heart is made "one-faced" towards God. For me no sparrow or swallow satisfaction with nest and house and young, although afar from thy courts ; for me "Thine altars, O Lord of hosts, my king and my God." Yes, we have here a whole-hearted pilgrim. He longs, faints, cries out, adores, trusts, blesses. Whole-hearted in humility, in estimation of God, and in obedience to the voice which calls him Zionward and heavenward.

This word obedience opens to us other tests of our pilgrim heart. Let us notice in what way

THE LONGING OF THE HEART INFLUENCES THE LIFE AND CONDUCT.

The psalmist goes on pilgrimage ; he moves onward toward the altars

of God; he marches in the strength of God; he rests for refreshments by the way, only in order that with each returning morning his strength may be in God, and, in his heart, the ways which lead onward to Zion. In hardness he encourages himself by meditating on their blessedness who "dwell" in the House of the Lord. In the droughty and sandy waste, through which lies the way home, he finds wells digged and pools overflowing with living water. He draws, with joy, water out of these wells of salvation, and presses forward. He may be alone, and, if so, he will move onward in solitary meditation, in secret prayer, and with fixed resolve, looking off unto Jesus, the Author and the Perfect Pattern of faith, and his Exceeding Great Reward.

But his way will not be long that of the solitary pilgrim. As he advances he finds himself one of many, and will know that greatest joy of pilgrimage, even the coming of others at his call. "Come with us, and we will do thee good." "Draw near, and I will tell you what God hath done for my soul." "Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him!" Or it may be by other voices, or by the direct and sovereign pleading of the Spirit of God by the word of God, men will come. It matters little how they come, but come they will.

The little one grows into a company, and the pilgrims go "from company to company," strengthened by every accession; and thus onward, day by day, with deepening humility as the way lengthens, and the House of God is nearer; with intenser longing for grace and glory and God, as both the gifts and the giver are within reach of the hand stretched out; with more full knowledge of all which Jehovah of Hosts is in Himself, and all which He gives to His pilgrim servants; with more worthy thoughts of home and Father and King and God, and more eager step up the "hill of the Lord," till in His temple, where everyone speaks of His glory, the faithful pilgrim heart rejoices, the weary pilgrim feet rest, the toilsome pilgrim way ends, and the song of praise makes heaven glad, "O Lord of hosts, blessed is the man that trusteth in Thee!"

Have you, my dear friend, gone on pilgrimage? Are you a pilgrim? Have you the pilgrim heart? Are you treading the pilgrim path? Are you looking off unto Jesus? Are you following the Lamb? Are you cheerfully enduring rough roads and flowerless wastes because they lead home to the house of the Lord? Have you sincere joy in the conversion of sinners, in the accession of converts, and in their appearing in Zion before God? Are earth and sin and death behind you, while eye and heart drink in the pleasures which are at God's right hand? Are you kept by the power of God unto salvation ready to be revealed? Are you fully purposed to be faithful unto death that you may receive the crown of life?

The Lord, for the merit's sake of Jesus, His dear Son, and by the power of the Holy Ghost, make you indeed a pilgrim after the pattern of Psalm lxxxiv. Thus will you commence 1894 aright, and find it a year of advance and fruitfulness. But, oh, my brother, what if you be no pilgrim at all! Heaven lies at the end of a way, and in that way your feet hasten not! What, O my brother, will be the end!

THE PESTILENT AND POPIISH PRETENCE TO PRIESTHOOD.

THE world has been familiarised with the idea of priesthood from very early ages. Men in vestments, divinely prescribed, or of human invention, have been set apart, or have set themselves apart, to offer sacrifice, and to stand as mediators between God and man. Both in the Jewish dispensation and in pagan lands priesthood, true or false, has been recognised. How is sin-stricken humanity, in sore need of reconciliation and of mediation, to know what is true and what is false priesthood? The answer can only be found in Holy Writ if it is to satisfy the truth-loving soul, and here we are left in no doubt or uncertainty; for, speaking of the Great High Priest of this present age, the writer of the Epistle to the Hebrews declares, "No man taketh the honour unto himself, but when he is called of God, even as was Aaron." So Christ also glorified not Himself to be made a High Priest, but He that spake unto Him—

"Thou art My Son,
This day have I begotten Thee."

As He saith also in another place—

"Thou art a Priest for ever,
After the order of Melchizedek." (Hebrews v. 4-6.)

If the great High Priest has his credentials—and they are indisputable—how much more must an order of priests professing to serve under Him furnish us with the authority from which they derive their claim to offer sacrifice or to mediate, an authority to be sought for in the New Testament records. No such authority can be furnished; it is non-existent; and those who assert it, and venture to assume priestly functions, unbidden by the Most High, place themselves in extreme peril of the displeasure of a holy and jealous God.

Such displeasure was once manifested in the great tragedy which overtook Korah, Dathan, and Abiram, when they presumptuously sought to exercise the functions which were specifically reserved for Aaron and his sons; the rebels against the ordinance of the God of Israel, "with all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the assembly" (Num. xvi. 33).

We have in Christendom to-day our modern Korah, Dathan, and Abiram, a confederacy of evil as portentous and as ruinous to those who take part with them, as were these three Israelites, whose end was so disastrous. We refer to the false priesthood of the Roman Church, the

38 THE PESTILENT AND POPIISH PRETENCE TO PRIESTHOOD.

Greek Church, and that portion of the Church of England which follows their pernicious ways.

If we search New Testament Scripture, we find under the four terms "priest," "priests," "high priests," and "priesthood," reference made once to pagan priesthood (Acts xiv. 13), twice to Melchizedek, fifty-two times to the Jewish priesthood, and fifteen times to our blessed Lord and Saviour. There is not even one solitary suggestion in the gospels or the epistles of an order of sacrificing priests having been instituted by our Lord. What purpose indeed could such an order of priests have fulfilled after our Saviour had said, "I have *finished* the work which Thou gavest Me to do"? (John xvii. 4), announcing the close of His three years of active ministry; and again, "*It is finished*" (John xiv. 30), declaring in the supreme moment of His agony that redemption was complete, and that all the Jewish types throughout ages of ceaseless sacrifice were then summed up and brought to an end. Oh, the dishonour put upon this perfect and all-sufficient atonement when rash and presumptuous man dares to imitate or repeat, in whatever fashion, the one spotless sacrifice of Calvary, and by so doing casts doubts upon its sufficiency to cover the sin of the whole world!

In the pastoral Epistles to Timothy and Titus we seek in vain for any warrant for the notion that there is apostolic sanction for an order of sacrificing priests; and, what is still more significant, when we scan the list of good and perfect gifts bestowed by our ascended Lord, and twice enumerated (1 Cor. xii. and Eph. iv.), there is not a trace of any word which perverse ingenuity could torture into the equivalent of sacrificing priest. Whatever the exigencies of a corrupt and corrupting Church may have demanded in the appointment of this order of priests, so dishonouring to God, so flattering to the pride and brief authority of sinful man, nothing can be discovered in the New Testament, whether in selected passages or in the whole scope and intention of its inspired pages, to satisfy the man or woman who bows reverently to the utterance "thus saith the Lord," that any order of human priesthood was in the mind of Christ or of His specially chosen apostles.

It remains for us, however, to mention the true priesthood of all believers, thrice referred to in the Apocalypse (i. 6; v. 10; xx. 6), and in each case associated with the glorious thought of reigning together with Christ; a royal priesthood. Now it is manifest that believers in this age are not yet reigning with Christ; now they are suffering with Christ, but they know they will reign with Him by-and-bye, and this hope and the hope of His appearing cheer them amid the trials of this little while. Moreover, we claim the apostle Peter as having most to say about all the Lord's people being priests (1 Peter ii. 5, 9), he, too, insisting upon Christ being the only Rock and Foundation.

In the Jewish dispensation the central object for worshippers was an altar of sacrifice, with the attendant priest pointing backwards across all

the intervening generations to the beginning of human sin; pointing forwards to the completion of sacrifice in the Cross of Christ upon Calvary. In contrast with this the Christian age presents to us not an altar, but a Table, at which the believer looks backward with thanksgiving to that same Cross, and the finished work of our adorable Redeemer, and forward to His return in power and great glory. "It is finished" closed the earlier dispensation and ushered in the new, and we can yield no submission to Judaizing teachers in the garb of pseudo-priesthood, whether they be Roman, or Greek, or Anglican in name.

The sacrifices enjoined in the Epistles are very comprehensive indeed, but they have no reference to atonement; they follow, or ought to follow, our acceptance of the reconciliation made by Christ; the sacrifice of our persons, our purses, and our praises; they pre-suppose forgiveness and regeneration. Thus the apostle Paul writes (Rom. xii. 1), "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Again (Phil. iv. 18), "I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Once more (Heb. xiii. 15), "Through Him then let us offer a sacrifice of praise to God continually, that is, the fruit of lips which make confession of His name. But to do good and to communicate forget not, for with such sacrifices God is well pleased."

JAS. E. MATHIESON.

"WHO?" "WHENCE?" "WHERE?"

By PASTOR F. E. MARSH, *Sunderland.*

IN the church of St. Mark's, at Venice, high over the main door in the inside there is a large picture of Jesus seated upon a throne, with His mother and Mark standing beside Him. It is a wonderful picture, made of many pieces of coloured stone and glass—red, blue, yellow, green—fitted so closely together that the joinings cannot be seen, and the picture looks as if it had been painted with a brush upon a background of gold, and set in a frame of red marble. Through this door the young people come, and as they enter they turn and look upon the figure of Jesus shining and sparkling in gold above them, and read these words written upon the red marble fillet: '*Who He was, whence He came . . . Do thou remember?*'"

"*Who He was*" we know, namely, the Son of God, God the Son. From "*whence He came*," we are told, viz., the "bosom of the Father." But there is another question: "To what place did He come? Do thou remember?" Yes, my soul, I remember. It was to Calvary to suffer for me, to the cross to bleed for me, to the tree to be made a curse for me, to death to die for me. For me, the sinner. For my sins He was punished. For my sake He died. My reader, can you truly say, as your heart goes out to Him in grateful praise, "the Son of God, who loved me, and gave Himself for me"?



I DARE NOT IDLE STAND.

I DARE not idle stand,
While over all the land
Poor, wandering souls need humble help like mine ;
Brighter than brightest gem
In monarch's diadem
Each soul a star in Jesu's Crown may shine.

I dare not idle stand,
But at my Lord's command,
Labour for Him throughout my life's short day ;
Evening will come at last,
Day's labour all be past,
And rest eternal my brief toil repay.

I dare not idle stand,
While upon every hand
The whitening fields declare the harvest near,
A gleaner I would be,
Gathering, dear Lord, for Thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet ;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gifts my Lord may meet.

THE PRECIOUS OINTMENT AND THE DEW.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

PSALM cxxxiii.

Verse 1.—“Behold, how good and how pleasant *it is* for brethren to dwell together in unity!”

IT is “good” in the sight of God our heavenly Father to see His children dwelling together in holy concord. It is “good” in the eyes of the Lord Jesus to see those whom He has redeemed to God by His precious blood, realizing their unity in Him, and fulfilling His new and true commandment in loving one another. It is “good” in the eyes of the Holy Spirit the Comforter come down, who is baptizing Jew and Gentile, bond and free, into one body, when together they worship their Father in Spirit and in truth.

“Great the joy when Christians meet,
Christian fellowship, how sweet!”

When such a spectacle is presented even the world is constrained to say, “See how these Christians love one another!”

It is indeed “pleasant” when children of one heavenly Father, redeemed by one Lord, realize their oneness in the same Spirit.

Verse 2.—“It is like the precious ointment upon the head, that ran down upon the beard, *even Aaron's beard*: that went down to *the* skirts of his garments.”

The comparison here used is that of the anointing oil, and it was at first realized on the day of Pentecost; when that day was fully come the disciples were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost (Acts ii. 1-4). Peter explains this. Jews and Gentiles having concurred in the crucifixion of Jesus of Nazareth, God had raised Him from the dead, and He having received from the Father the promise of the Holy Ghost had sent down the Comforter. This was the precious ointment on the head of the high priest of our profession, Christ Jesus. When anointed with the oil of gladness above His fellows He received the anointing, not for Himself alone, but for His companions also. “The Father giveth not the Spirit by measure unto Him.”

Another fulfilment of this Pentecostal filling may be realized when as disciples we gather together in the presence of God around the person of Christ, in dependence on the presence and power of the Holy Ghost, in holy fellowship, harmony, and love. We may every Lord's-day keep the Sabbath rest of creation in fellowship with the Father, the Sabbath

of redemption rest with the Son, and the Sabbath of Pentecostal power in the communion of the Holy Ghost.

In the consecration of the priesthood (Exod. xxix.) the anointing oil was first poured upon the head of Aaron (*v.* 7). Afterwards the blood of the ram was put upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, thus setting apart the entire person from all iniquity unto God, "holiness unto Jehovah." May we have the day of consecration renewed, the ear tipped with blood, taking heed what we hear, the hand consecrated, refraining from every evil work; and also the foot, that we walk not in any evil way, the blood standing sentinel at every door. Subsequently the anointing oil mingled with blood was sprinkled upon Aaron and his garments, upon his sons, and upon the garments of his sons with him (*vv.* 20, 21), thus setting forth their united separation to God, and their joint participation in their unction from the Holy One.

Verse 3.—"As the dew of Hermon, *and as the dew* that descended [descending] upon the mountains of Zion: for there Jehovah commanded the blessing, *even* life for evermore."

The anointing oil is one emblem of the Spirit of God and of Christ. The dew is another emblem. "Hermon" signifies devoted. This devotedness may be twofold, either devoted to judgment or devoted to God. "Zion" means parched or dry. "The mountains of Zion" is the symbol of the sovereignty of God in grace in contrast to "Mount Sinai," the responsibility of man under law. Where brethren are dwelling together in unity, there the Spirit of the risen Christ is continually flowing down. Where hearts on the ground of sovereign grace are thirsting for the living God, there the dew of the eternal Spirit descends, and there Jehovah will command the blessing, even life for evermore. Here the word "life" is in the plural; for it is life from the triune God; life for spirit, soul, and body; life for time, and for eternity.

WITH CHRIST IN REJECTION.

THOSE who resorted to David in the cave of Adullam appear to have had no character to lose.

But then observe what this company became in the cave of Adullam. They resort there without character, but there they make character (1 Sam. xxii. 1, 2, and 1 Chron. xi. 15-19).

Such is the mystic power of this separated place in the wilderness, or of Him whose presence and company make it what it is. And what do we covet to be but such Adullamites?—men who, having destroyed ourselves in the ruin of character and of circumstances, have fled to the Son of God, and with Him, and through Him, and under Him, have acquired names and dignities which He will own in the day of enthroned righteousness.

J. G. B.

ADAM'S TRANSGRESSION.

GENESIS iii.

By W. COLLINGWOOD.

I.—THE TEMPTATION.

THE first cause of evil is one of those enigmas which the mind of man has ever in vain sought to solve. And in vain it must be, since God has not revealed it, and man has no faculties capable of discovering it. Had it been needful for us to know, God would not have left us to our hopeless guessing. He tells us all that it really concerns us to know. He has told us plainly enough the origin of the evil in ourselves, and in the world around us; further back He does not go. And the further search on man's part too commonly leads him to charge God foolishly, and to conclude that it was His doing.

One thing we learn from the Bible is that the evil spirit was no part of this creation. God had looked upon the work day by day, and saw that it was good. When all was finished, He beheld, and it was very good. The evil spirit existed, apart from it all. How it came to be, how it could be, we know not, and cannot know. The existence of evil we know as a terrible fact. If the existence of Satan as the prime mover of the evil be denied, the existence of the evil in man none can deny, none can explain. It is as unreasonable to suppose its existence without a cause, as to suppose creation without a Creator. God created man upright. His fall was not God's doing. It was altogether the contrary. It is commonly supposed that God created in uprightness the one who now, having fallen, is the spirit of evil. It may be so. There we leave the question, to deal with the evil which too manifestly exists, and to see how God deals with it.

THE SERPENT.

The serpent, as part of God's creation, and pronounced by Him to be good, was not itself the origin of evil. That Satan should have taken possession of an inferior creature as a means of tempting man is not wonderful. Nor is it strange that the serpent, under such circumstances and in that order of things, should speak, though serpents have no voice now. And that it was not the serpent itself, but the unseen spirit using it, agrees with what we read elsewhere in scripture of how he uses the lips of men. And so too the Holy Spirit of God uses the lips of men to speak His words.

The devil did not shew himself; he chose a tool. He ever chooses for his work those who are most subtle, who can reason ingeniously, who can put on a fair appearance. It is not they who speak, it is he; and we may know it is he, whenever we hear, "Yea, hath God said?" when God's word, His truth, or goodness are called in question.

"Yea, hath God said?" This was Satan's very first utterance; and in it is the root of all his temptations to this day, instilling doubt, 1st

as to whether it is His word; 2nd, as to whether that word is true; 3rd, as to His goodness therein. This last appears to be what he specially insinuated, that God was not good in withholding anything from them.

"*Lest ye die*" was rather a warning than a threat. That tree was poison to their souls—good for food to the sight, but not good for *their* food, because not "sanctified by the word of God" (1 Tim. iv. 5). It was unclean to them, and made them unclean. The tree of life was not thus forbidden, though it was afterwards put out of their reach, and for ever. They could not eat of both. But there is a heavenly tree of life, and that is not put out of our reach.

THE TEMPTATION.

"Ye shall not surely die." Satan first suggests doubt, and when he finds her listening, he next flatly denies the truth of God's word and the consequences of disobedience. What he said was a fact, but he reasoned on it to a lie. Their eyes *were* opened. "The man is become as one of us, to know good and evil." A lie, and the worst of lies, is a truth used for the purposes of mischief. Their eyes were opened—to know that they were naked! It was no mysterious power in the tree; it was the working of conscience, knowing good *and* evil.

"The woman *saw*." It was a visible fact. The tree was good for *food*, pleasant to the eyes, and would make them wise, after Satan's idea of wisdom. It is one thing to see, and another to take a right view of what we see. "The fear of the Lord, that is wisdom." God had commanded and warned. Their true wisdom would be to obey, whether they understood it or not. They might have understood it too, for God had told them what it was he was withholding, and why he withheld it. Satan reasons from its true name, but denies the consequences God had attached to it. He always accepts so much of truth as suits his purpose, and reasons from it to conclusions opposite to those found in God's word. The true *consequences* were not obvious to reason. Satan's view seemed much more *rational*.

"Naked" implies *guilty*. Until now they could appear before God without shame. Now they need a covering. They try one of their own devising and construction. None such will ever suffice for God's presence, and they find it so. They are still naked, and hide themselves. By their own aprons they might hide their nakedness from themselves, and from each other, but not from God. The sound of His voice undeceives them.

GOD WALKING IN THE GARDEN.

He comes "in the cool of the day" (compare Gen. xviii. 1) to enjoy the paradise He had planted, and He looks to meet the man whom He had made to enjoy it with Him, and whose companionship there was needful to complete His satisfaction and His happiness in His works. We noticed in a previous paper that He was but carrying out His purpose to make man in His own image, when He said, "It is not good that the man should be alone," and when He made a help *meet* for him, a suitable companion. He had made the man for fellowship with Himself, but where was he now? "Adam, where art *thou*?" was no stern call to judgment. It was the voice of tender love, as if dis-

appointed at not finding the one who was to share His pleasure in the good things He had made.

Observe here how God, having made man in His own image, could henceforth employ that image in representing Himself under the figure of a man—as having the organs, senses, and feelings of a man. Thus we read of His eye or His arm, His book or His sword, His throne or His footstool. In this wondrous fashion He is pleased to reveal His character and His ways, condescending to our finite comprehension, while ever remaining the Infinite and Eternal, the Almighty and All-wise.

II.—THE SENTENCE.

God had spoken, and the man must come forth; but communion was gone. “I heard Thy voice, and was afraid.” Alas! it matters little *what* God says. Though it be the most gracious call, the sinner with an evil conscience is afraid of Him.

“Who told thee?” It was not God who had charged them with their sin. Their own conscience was their accuser. “Hast thou eaten?” There was no other sin open to Him. Only disobedience to that one command could have made him afraid. Therefore God asks him the question, seeking from him an honest confession.

“I did eat.” He cannot deny the fact; yet he does not confess the sin. Pleading guilty when there is no escaping conviction is not true repentance. Nor is it true repentance when the blame is laid on another. Compare 1 Chron. xxi. 17. And he really laid the blame on God, as much as on the woman. “The woman *whom Thou gavest* to be with me, *she gave me* of the tree.” He receives the woman as God’s gift, and then puts her in God’s place, accepting, as given by her, what God had forbidden.

“What is this that thou hast done?” Again no reproachful charge, but sorrowful enquiry, giving her opportunity for candid confession.

“The serpent beguiled me.” She had too late found him out to be a liar. Would that her posterity had learned from her experience, or from their own. “The old serpent, which deceiveth the whole world.” There was no denying that she ate, but she sought to cover her sin.

God puts to the deceiver no questions, asks from him no confession. He at once pronounces sentence. He will hear nothing from his lips. The devil does not appear personally on the scene. He always hides himself, and works by an instrument. He began with the serpent to *beguile* the woman, that the woman might *entice* the man.

THE CURSE.

The Lord pronounces the curse on the serpent, the instrument by whom Satan worked. He who lends himself to do Satan’s work is God’s enemy, and ours. God’s most fearful judgment falls on the one who mars His work of love, who seeks to injure His creatures. No language at this stage could express the doom of Satan himself. The serpent, who represented the devil in his act, here represents him in his doom. “Cursed above all cattle . . . upon thy belly thou shalt go.” Of all creatures having any claim to intelligence, the serpent is the most

degraded, levelled with worms and slugs, the lowest type of beast. "Dust"—compare Psalm xxii. 15—"the *dust of death*." "Unto dust shalt thou return." *Death* is "the serpent's meat." (Isa. lxxv. 25.) Thus in a figure we see Satan's condemnation.

When giving His commands to the man, God spoke in the plainest words possible to language. "Thou shalt not eat," &c. But when telling what *He* would do, of the coming redemption, He used dark speeches. What He said was plain enough for their faith, plain enough for the present. How, and when, that was His business. They needed not to know. It was for Him to accomplish it in His own good time, and in His own wondrous way. So it is with all His promises, and specially with all prophetic truth. But what concerns us for our duty is put before us in no mysterious terms. God always makes it plain enough for our obedience. "Thy word is a lamp *unto my feet*, and a light *unto my path*."

III.—THE RESULTS.

The Scriptures, in a remarkable way, accept and affirm facts as they are, whatever may be said of its account of their origin or causes. Sin and death are in the world. None can deny it. Nowhere else do we find this fact so clearly and fully recognised and dealt with; nowhere else a reasonable explanation of how it came to be. A religion that ignores sin in human nature carries its own falsehood on the face of it.

In like manner Scripture deals directly with two of the most remarkable facts relative to mankind—the sorrow of woman in childbirth, peculiar to her above all the other creatures; and the sorrow of man in toil, alike peculiar to him. Of the beasts, the ox, the ass, the horse have been brought under the yoke of servitude. Of the others *generally* it is more or less true, as of the birds, that they sow not, nor reap, nor gather into barns; they toil not, neither do they spin. Many of the lower creatures there are whose instincts lead them to prepare their food and to construct their habitations. Man stands alone in "the sweat of his brow."

So with the woman. If parturition be a painful process among the beasts, sorrow, weakness, and danger are the woman's portion above all. Why should it be so? Let science say. Scripture can tell us the reason. This law of nature is not "eternal." God established it when man sinned.

Man was not cursed. The ground was cursed for his sake; he should henceforth eat of it in sorrow. Toil may be a blessing, but thorns and thistles tell of sorrow, fruitless toil often, and all the burdens of labour, servitude, hardship—the results of sin.

The transgression of Adam, the man as lord of creation, brought it, with him, under the bondage of corruption. It shares the consequences of his fall, and will share in his restoration (Rom. viii. 21).

The beasts were not cursed. They had not sinned. No guilt lay on their heads. They could be offered to God in sacrifice in place of sinful man. Man as a sinner never could be an acceptable sacrifice. Only One, the sinless Man, the Lamb of God.

“Unto dust shalt thou return”—another instance of fact recognised and stated in these Scriptures—the natural process of death. Take away life, and this process begins at once—the component particles of the human frame return to their original state. Out of such material the living organism was formed. Who could have made it so? If the Mosaic account is a myth, what was the reality? Do we owe it to the “philosophy” or the “theology” of Moses and his school? or is it the divinely-taught and inspired record of the truth?

Verse 20 is an evidence of Adam's acceptance of the sentence and of his faith in the promise. Death had come in; the sentence, though not yet executed, was passed on the *man*. To him it was said, “Unto dust shalt thou return.” “In Adam all die.” God said nothing to *him* about life. Redemption was to come by the seed of *the woman*. In expression of his faith he gave a new name to his wife. At the first she was “*Isha, because she was taken out of Ish.*” He had been the source from which she came—“the woman [out] of the man.” (1 Cor. xi. 8.) Now she is Eve, the mother by means of whom (“the man *by* the woman”) the living seed is to come, and pre-eminently the Seed who should bruise the serpent's head. In this there is no sign of any prophetic sight discerning a hidden meaning in God's words, only a thoughtful pondering of so much as was actually told him. Unless there is a spirit of prophecy, to make God's word mean more than it says is the exercise of imagination, rather than of faith.

The Lord did not restore man to his original unshamed nakedness. He gave him an unshamed clothedness. His own fig leaves had left him still naked, unable to stand before God. The coats the *Lord God made* were such as he could stand accepted in. God could look with satisfaction on the work of His own hands, and see Adam arrayed therewith, beautiful in his new clothing.

The coats were of skins, the proper covering of sinless creatures. God, so to speak, saw no longer sinful Adam, but the sinless one under whose dress his nakedness was hidden from His holy view. And if the animal had been slain in sacrifice, there was a foreshadowing of Him we afterwards read of in Revelation v. 6, of Him “in whom we have redemption through His blood, the forgiveness of sins . . . to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.” (Eph. i. 6, 7.)

The Lord admits the fact as Satan said it should be, so far as this, that the *man had become as a god to know good and evil*. This was very different from being in the image of God—after His likeness. Satan has made man to confound these two things. The one was as God made him, the other as the fruit of his fall. Much of man's boasted knowledge comes under this head. God gave him his powers—Satan guides him in the exercise of them. The result of his having thus become like a god in knowledge is that he cannot eat the tree of life. It is shut off from all such approach. As long as there was faith and obedience he might have eaten it. And faith and obedience still may eat the bread of life.

“To *till* [or *toil* upon, as the word implies] the ground from whence he was taken.” This was his natural element, the *ground* he was now

to *till*, outside Eden. God had made him at first *of the ground*, and put him into the garden to dress it and keep it.

THE CHERUBIM.

In Hebrews ix. 5 they are described as "cherubims of glory"; that is, *representing* the "glory" that rested on the mercy-seat. Compare Ezekiel ix. 3, x. 4, 18, 19, where the glory was upon the cherubims, always *the manifestation of God's presence in grace*. So it was on the Ark, and these together were brought under the wings of the olive-tree cherubims in the temple (1 Kings viii. 7). The cherubims were not angels holding the flaming sword; the two things were quite different. Now that man was driven out from the garden, where he had enjoyed unveiled communion with his Maker, the Lord had appointed a place at the east of the garden where man might meet Him and worship Him, the cherubims being the token of His gracious presence.

The flaming sword was another matter. It is man's way, as we often afterwards see, to be ready to take a gift or keep a command as soon as God has withdrawn it. See Numbers xiv. 40, and of the Sabbath, and in later days the Judaism and Ritualism of Christendom. God had now appointed in the promised seed a new way of life, and in the cherubims a new way for man to meet with Him and worship Him. Fallen man would have been ready enough to take the tree of life now that God had appointed another way of attaining this blessing. "Ye will not come to Me, that ye might have life." "I am the Way, and the Truth, and the Life." Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

LOVE IS GREATER THAN HATE.

THE devil is in the world because he hates it. He came into Eden as a destroyer, and as a "roaring lion, seeking whom he may devour," he is still going to and fro upon the earth. Jesus came "to seek and to save that which was lost," and if He is in us by His spirit it is to teach us that "God is love," and to transform us into the same image. Place a child between two instructors, one of whom, for selfish ends of his own, is bent upon its destruction, the other is full of love and earnest desire for its welfare. The blandishments of the one may for a time bewitch it, but will it be long ere with trustful eyes it is clinging to the other, even though the rod of correction be in His hand? Even so "we love Him because He first loved us," and love is the fulfilling of the law, the power that makes obedience sweeter than rebellion, suffering better than enjoying, the one power on earth that is stronger than death. Moreover, love is the element of our nature, which Satan *cannot understand*. It must ever be to him an unknown quantity, a weapon clothed in mystery, a force on whose action he cannot calculate, because it is altogether outside the sphere of his experience.

A GIPSY'S STORY.

CHAPTER I.—EARLY DAYS (*continued*).

WE travelled on to London, and keeping steady I soon got another donkey and cart to carry my tent and all the goods I had. Then we went into Kent for the hop-picking season, which was our harvest.

There our first child was born. After the hopping season we made our way back to Cambridge, then to Newmarket fair, where revelling in drink was the order of the day. Here a row began. A young gipsy father, and worked me a pitch that I fight him. until the like water. thought of If one of us killed, what end have me it would banishment sence of the that battle small bone the effect of and seen to Again I "the way of is hard." wards, when verted me, this man and that God had



HOP-PICKING.

I went to told him saved me, and how I loved him and wanted him to be saved too. He wept like a child, and cried for mercy, and then and there with his wife trusted Christ as his Saviour. They had lived together many years unmarried, and as soon as the Lord opened their eyes they set their home in order, and were married, living godly lives. He, poor fellow, went to heaven through much affliction. In his dying moments he took

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my hand and pointed upward. Although he could not speak he made us know it was all right. Like myself, he was a brand plucked from the burning. Oh the joy of bringing lost souls to Christ!

DARK DAYS. AGAIN IN PRISON.

We were now at Melbourn, in Cambridgeshire. I was out one morning early after my horses. Coming home I picked up a few sticks and some straw to make a fire. The policeman saw me, and he said I had stolen them, and I was his prisoner. He took hold of me by the handkerchief round my neck. I then thought it was my turn, and I threw him on his back into the ditch. He got up and went away, saying he would have me dead or alive. He fetched some help, and I was taken to Cambridge, and placed in a cell next to a man who was condemned to be hanged for burning a woman to death. He had pleaded "not guilty," which caused the authorities much anxiety. The governor put me to walk with him in the yard, as they wanted me to hear what he had to say about the crime. I found out by his conversation he was guilty, for he told me he was with the woman, and four of them drank a little bucket of gin. Here again you see the evil of strong drink—"it biteth like a serpent, and stingeth like an adder." Young men, shun it! One day his poor wife came in to see him for the last time. She had a little baby in her arms. Holding it up to him she said, "Look at your baby," and then asked, "What is to become of me, John, and my three children?" He put up his hands and said, "Have mercy upon me, for my wife and children's sake! I never thought it would come to this." How true it is, "The wages of sin is death." I wept at that scene, and being taken back to my cell, I cried to God to have mercy on a guilty sinner like me. My relief was great after I had my trial, and was told that I was to have a month with hard labour. My prison occupation was that of winding string into balls, for the purpose of mat making. As it was extremely cold, I formed them into an armchair, in which I sat, to keep myself warm. Reflection again seized me, for there is plenty of time to think there. My sins again seemed as if they would crush me, and I was again on my knees before God, crying for deliverance, and obtained some relief. Just then the keeper came in, and told me to hold my noise. Being ignorant of the plan of salvation, and having no one to instruct me, the good impressions soon passed away, and I returned to my old habits of sin and waywardness. How good of God it was to spare me, and not to cut me off as a cumberer of the ground! But He had compassion, that He might show forth His glory in me, and at length enable me to witness a good confession before many witnesses. Bless Him for ever! He is my refuge and strength.

CHAPTER II.—SHADOWS GATHERING.

Several years passed away, but I still continued the same wandering life. By this time I was the father of five children. Resting near Town-Malden, in Essex, I had risen early one morning to look after my horses. I found one in the ditch with its back broken, and had to sell him for dog's meat. This was a great trouble to me at the time. The reader must learn that even a gipsy has his peculiar troubles; we are born to them as the sparks fly upwards. We travelled on to Epping Forest, where we found a gipsy by the name of Cooper, whose wife's mother lay dead, and he asked me if I would keep their company, as they were all alone. I consented, but the husband of the dead woman ran away, leaving the corpse with us. He left no money behind him with which to bury his wife, although he had made arrangements with the undertaker for the coffin and burial. Of course that individual wanted paying. There was nothing left, however, but the goods and chattels of the runaway, and they had to be taken or nothing, and he held possession until the bill was paid. These little incidents are given to show how cruel and unsympathetic some men are, and all this had a tendency to show me the unreality of the world's friendship. The man subsequently came back and paid the bill. Very probably he could not rest, knowing that his dead wife was not buried. His goods were then restored to him, but he charged us with cheating him. In the morning when I went to look for my horse it was gone; and then I looked for the man, but, to my astonishment, he was likewise missing. I at once came to the conclusion that he had taken my horse and decamped, and immediately went in search, advertised for the horse, and walked about seeking it for about a week, until I was fairly broken down in health. About a fortnight after a policeman came to me and said a horse answering to the description I gave was then in Westminster Green Yard. I went to see it, and recognised it as mine, but it was little to my advantage, for it had to be sold to pay expenses; and when sold, to my chagrin, my share only amounted to two shillings and sixpence. Having lost my horse I had nothing to draw my gipsy van with. There was nothing therefore left for me but to sell out and again take to a tent. I afterwards bought a pony and cart, which cost me five pounds; [a set of harness for fifteen pence], which you may be sure needed some repairing. Having got some wax ends I set to work to make the best of it. During repairs I again thought of my folly, and longed for a change and brighter days. Having once more succeeded in making another start in this roaming life we were again on the road. Fortune

again seemed to smile, and I was enabled to purchase a living-van. But trouble had not left us yet, for although gipsies, and not accustomed to remain in one place long together, yet trouble followed us and found us out.

Although at that time I could not understand why I was beset on every hand with darkness, now that the clouds have dispersed, and the Sun of Righteousness has risen, I can see it was God's providential hand that was leading me by a way that I knew not.

SMALLPOX AND DEATH.

We had travelled to Baldock, Herts, and we stayed in a wide lane called the highway, when my eldest child fell ill with smallpox. The doctor ordered us to go into one of the by-lanes away from the town, where I built up a tent for my dear wife and children, and took the van about two hundred yards from them, and used it as an hospital. Had we not been gipsies very probably they would have taken the girl to the local hospital. But, alas! for us, we were gipsy outcasts. I had to act as the attendant for the sick one, and so I watched and nursed. This was in the month of March, as far as I can recollect. At that time I could neither read nor write, so that I have very little recollection as to dates. My wife used to bring the food halfway between the van and the tent; and sometimes before I could get there it would be covered with snow. Oh, how she used to weep and say, "My poor child will die," and "I shall never get over this." Soon afterwards my son was seized with the disease. Trouble upon trouble came upon our gipsy home, and so I brought the van near to the tent, and for one whole month I never had my clothes off. One after the other fell sick with the smallpox, and I had to do the best I could for the whole of them. It may be that you, dear reader, know something of trial, and of nursing the sick, and watching the dying ones as they breathe their last. God only knows what I went through during that time of trial. My dear wife was stricken, and then a baby was born. Was not this trouble? I saw that she was dying, and as I sat by her side I asked her if she was afraid to die, and if she thought of God. She said "Yes; but when I am praying to God a great black hand comes before me, and shows me all the wicked things I have done, and something says, 'There is no mercy for you.'" But I had great assurance that God would forgive her. So I spoke to her again, and told her about Christ, and asked her to look to Him; that He was her Saviour, and that He died for sinners. On Sunday she seemed to be much calmer, and looking into my face said with a smile, "I want you to promise me one thing. Will you be a good father to my children?" I promised

her that I would. She put her arms round my neck and kissed me, and rested peacefully in the bed. In the evening, rallying herself, she sang—

“I have a Father in the promised land.
My God calls me, I must go,
To meet Him in the promised land.”

I watched her through the night, for she was sinking very fast. On Monday morning she seemed to be all the while praying. About eight o'clock she breathed her last, and, although a gipsy, I believe she is gone to heaven, for where there is nothing given nothing will be required. But I was left with six motherless children, the baby being only five days old. My children hearing that their mother was dead ran out of the tent crying, “What shall we do? We have no mother now!” My heart was pierced—something within told me that she was gone to heaven, and I was on my way to hell. I had some light and knowledge to point her to Christ, but had no Christ myself.

HORRIBLE GLOOM.

On Tuesday night, between ten and eleven o'clock, I followed her to the grave by a lantern light, the only mourner. She was buried in a place called Norton, near Baldock. I do not know how I got back. My trouble was more than I could bear, and my sorrow was great. At midnight I went into a plantation beside my van, and threw myself on my face. When all was still I asked God to help me to keep the promise I had made to my dying wife. God did help me, as far as this life goes; and my sister's daughter came to me to nurse the baby.

During the afternoon of the day I buried my wife my niece was doing some washing and the tent got on fire, and burnt it quite down, which left the children without anything to put on. The sparks were flying all over the coffin, the children crying, “Oh, my mother will be burnt up.” My strength seemed to fail me. I fell on my face in the grass, weeping like a child, not knowing what to do. I rushed into the fire to try and save what I could, but the flames were so great that I was forced to escape and let it burn itself out. The van was saved. God most wonderfully upheld me under this great trial, and I did not take the disease. A fortnight after the poor little baby died, and was buried beside its mother. We remained in that lane a few weeks longer; then the doctor gave me leave to move on, all danger being over. So we took farewell of the place where we had seen so much sorrow, and I made up my mind to be a different man, but trying in my own strength failed again and again.



MORE CHIPS.

By WILLIAM LUFF, Author of "Bells of Blessing," &c.

HE SLEPT A DAY.—There had been a great snowstorm, and one of the farmer's men did not appear all day. When he came on the morrow he was asked, "Where were you yesterday?" "Here." "What did you do?" He named a job done the day previous. It then transpired that the snow had covered his windows, and he had slept for two nights and a day. Perhaps there was some excuse for him, but what shall we say of the Lord's labourers who lose a day?

A day asleep.

A day in the dark.

A day of their Master's time.

A day of labour.

A day never made up.

"I wonder his stomach did not inform him of the time of day," said one. But sleeping men have little appetite, so have sleeping Christians.

DIVISION AND DEATH.—One cold morning an old couple were found dead in their beds—separate beds—mark that, please; for being separated the cold had greater power over them. Solomon knew this when he wrote, "If two lie together, then they have heat; but how can one be warm *alone*?" (Eccles. iv. 11). Unity is warmth, as well as strength. David was alone when he fell, and when Peter was alone he got so cold he went to the enemy's fire to warm himself. What a pity Christians are so divided! In villages how often the "chapelers" have no fellowship with the "church folk," and *vice versa*. The result is coldness and death. When the church got warmed with heavenly fire, the disciples "were all with one accord in one place" (Acts ii. 1). When brethren are divided, it is bad; but it is worse still when the church is separated from her husband and Lord. This is fatal indeed.

IT WILL WEAR AWAY.—The shoes were stout, and the very articles for rough weather, but Miss Finikin did not like them. "The soles are too thick," she said. "Madam," replied the witty shopkeeper, "believe me, if you take the shoes, that objection will daily wear away." It is true of many unpleasant things: if we accept them, and use them as they are intended to be used, they will forward our journey, and in wearing, they will wear away. What a blessing that bereavements wear away in time! and it is the same with hardships, unpleasantnesses and persecutions. God knows they are good for us, and in the daily round soon wear away.

PRAYER OUT OF PLACE.—In one of the great American thaws, a man thought he was on a block of ice detached from the shore. In terror he knelt and cried for deliverance. Spectators saw what he saw not, that one side was still joined to the land, so they shouted to him, "Stop praying and begin to act?" Anxious soul, you are not detached from hope. Christ has joined you to God by assuming your nature. "God was in Christ reconciling the world unto Himself. . . . Be ye reconciled

to God" (2 Cor. v. 19, 20). There is hope! there is a way of escape! but there is no time to lose. Prayer is well in its place, but praying saves no one.

Not praying, but obeying.
 Not beseeching, but believing.
 Not weeping, but leaping.
 Not wailing, but availing.

HOW THE SNOW WENT.—A certain monarch employed his soldiers and servants to clear away the snow which blocked the roads, but more snow came, and they made little progress. At last the sun shone, and a south wind blew, and the snow vanished. Christian workers find the snows of indifference, prejudice, and sin hard to remove; little is done, though great effort is put forth. It is not labour, but love; God's shining, rather than our working; the Spirit's soft breathing, more than our hard doing. Not reformation to remove, but mercy to melt. Persecuting Sauls and hardened jailers are soon mastered by divine influences. The same applies to the snows in our own hearts.

"The hardened snow is far too thick
 For thee to move with spade and pick."

We may apply the same truth to God's work in the world. "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence!" (Isaiah lxiv. 1, 2.)

STOPPAGES THAT HINDER NOT.—I watched some men sowing: the seed was put into the drill, out of which it trickled as a horse drew it across the field. Presently they stopped to fill up with fresh seed, and I jotted down:

"Find time the bread of life to take,
 If thou the bread of life wouldest break.
 Stop the drill, with seed to fill.
 First receive, then give.
 If thy basket be empty,
 Thy harvest will be scanty.
 Such delay will always pay."

For if we never take in, little will shake out. Is not this the meaning of sickness, rest, and Mark iii. 14, 15, "And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

EACH one who "names the name of Christ" is solemnly responsible to "depart from iniquity" wherever he finds it. This is applicable to all true Christians. The moment I see anything that deserves the epithet of "iniquity," be it what or where it may, I am called upon to "depart from" that thing. I am not to wait till others see with me; for what may seem to be "iniquity" to one, may not seem to be so at all to another.

BIBLE READINGS.

THE FIRST EPISTLE GENERAL OF ST. PETER.

(Continued from page 30.)

484.—Sixteenth Reading. THE GRACE, GRAVE, AND GLORY OF CHRIST.
(Chap. iii. 18-22.)

1.—*The Substitution of the Brother.*—"Christ also suffered for you" (v. 18).

(a) The occasion of it—our separation from God by sin (Isa. lix. 2).

(b) The object of it—to make us nigh to God by His blood (Eph. ii. 13-16).

(c) The outcome of it—that we should walk in newness of life (Rom. vii. 6).

2. *The Spirits in Bondage.*—Whilst His human body was in the grave, His human spirit (note important alterations in R. V.—spirit not Spirit, and *in* not *by*) went (*πορευθεις*, a real going, as the same word means in v. 22, "is gone") to Hades, and preached as a herald, or proclaimed, not condemnation, as some think, but the gospel (cf. chap. iv. 6). What was the result? We are not told, save that Eph. iv. 8-10 (marg.) implies that when Christ rose He took some with Him. Contrast too His forbidding Mary to touch Him on Easter morning, and the command to His disciples to touch Him later in the day (John xx. 17; Luke xxiv. 39; Matt. xxvii. 53; cf. Zec. ix. 11, 12). Why are the antediluvians mentioned? We are not told; perhaps because as greatest sinners, so to illustrate God's great mercy, but most likely because St. Peter is already thinking of the deluge as a great type of baptism (v. 21), and so speaks of them. Where is Hades? Then, it was most likely below (see Job xxi. 13; Ps. lv. 15); but perhaps Christ emptied it of those who would hear: but now it is above with Him (2 Cor. v. 6-8 and xii. 4; Phil. i. 23). Before Christ's death the grave (*sheol*) had two divisions—Gehenna, or hell proper, and Paradise, or Abraham's bosom—and I believe it was to both that He went. Now the same separation exists; the blessed are at rest with Christ in Paradise (Luke xxiii. 43; 2 Cor. xii. 4), but not in their final glory with their resurrection bodies in God's presence; the wicked are in woe, but not the final unutterable anguish they shall have at the second resurrection (Rev. xx. 11-15). Does this warrant the "larger hope"? Certainly not; Luke xvi. 19-31 is entirely against such a thing (cf. Heb. x. 29). For those who have heard of Christ and rejected Him there is *no* future hope; to the heathen we know the Judge of all the earth will do right, and we dare not intrude into things unrevealed—*our* duty is to preach to them (Matt. xxviii. 19).*

3. *The Supremacy of the Beloved* (v. 22).—Christ has ascended and been given power above all, either beings celestial, terrestrial, or infernal (Phil. ii. 10, 11; Eph. i. 19-23; Col. ii. 9, 10, 15). But the full sway of that reign is yet future (1 Cor. xv. 24, 25; Heb. ii. 8). There is no other name given (Acts iv. 12). Are *you* resting on it?

His occupation is to give gifts (Eph. iv. 8) and plead our cause (Heb. ix. 24; 1 John ii. 1).

4. A parenthesis on *The Spirituality of Baptism* (cf. R.V. vv. 18, 19). It only saves in the sincere. Man's part, a good conscience answering (Rom. x. 9); God's part, resurrection power (Rom. vi. 4-7).

485.—Seventeenth Reading. WORDS TO WARRIORS.

(Chap. iv. 1-7).

1. *A Present Valour*.—"Arm yourselves"; remember life is warfare, rest comes only with glory, though there may be and should be rest of soul in the strife even here and now (Matt. xi. 28; Heb. iv. 3). The enemy is sore wounded, but still has power to hurt (Rev. xiii. 3).

2. *A Perfect Victory*.—"The same mind." Think upon and share His sufferings. How?

In you, by being dead to sin and alive to God (Rom. vi. 1-11; Mich. vii. 17).

On you, by cross-bearing, which is very different to cross-wearing (Col. i. 24).

3. *The Past Vice* (v. 3).—A terrible list (cf. 1 Cor. vi. 9-11). But is it past or present? He forgives and forgets (Jer. xxxi. 34), but it is good for us to remember (Ezek. xxxvi. 31). Never think with remorse (Matt. xxvii. 3-5), but with true repentance (2 Cor. vii. 10).

4. *A Puzzled Vanity* (v. 4).—The world cannot understand the change (2 Cor. v. 17; James iv. 4). Do they think it strange of you? or do they laugh behind your back at your inconsistencies?

5. *A Powerful Vengeance*.—They may laugh at God now, but one day He shall laugh at them (Prov. i. 26; Ps. ii. 4; cf. Isa. ii. 20, 21; Rev. vi. 16, 17). Meanwhile "Prepare to meet thy God" (Amos iv. 12), thank God (1 John ii. 1), is true yet.

6. *A Pardoning Visit* (v. 6).—See notes on the previous reading.

7. *A Persistent Vigilance* (v. 7).—A call to "hold the fort," for the end is near. Therefore he that shall endure shall be saved (Matt. xxiv. 13). How shall we thus endure? By sound-mindedness R.V. (cf. 2 Thess. ii. 2) and by sober watchfulness R.V. (cf. Luke xxi. 34-36).

* I feel that the above interpretation of this difficult verse will be unacceptable to many, especially to Low Churchmen and Nonconformists; but after much anxious and prayerful study, I have had to change my views on it, to those stated—views shared in by many, including the evangelical writer of *Yesterday, To-day, and For Ever*. This view gives no authority for that Romish "fond thing, vainly invented"—Purgatory—and if it be, as I believe, God's truth, at all costs I must accept it, no matter how strong my preconceived notions on it may be. At the same time, though I state my views plainly, I dare not dogmatise where so little has been revealed, and on such a solemn subject, and one which, after all, is "not necessary to salvation."

EDWARD J. BELLERBY, Mus. Bac., Oxon.

NOTICES OF BOOKS.

Books or other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked "For FOOTSTEPS OF TRUTH."

FOOTSTEPS OF TRUTH ANNUAL, vol. xi., may now be had of the publishers, J. F. Shaw & Co., 48, Paternoster-row, or may be ordered through any bookseller. Price 2s. 6d., post-free 2s. 9d.

EXTRACTS FROM LETTERS.

"A feast of good things."

"A really handsome book. How many of the faces in this volume we shall see no more on earth! The likenesses are admirable and such as one likes to possess."

"I value it highly. It is on my table so that it may be read. It may prove a cup of cold water many a time."

"The volume is beautiful, and exceedingly valuable! To me, as to many, it will be specially dear because of the striking likenesses you have been so fortunate as to be able to give us of many dear and honoured servants of God now, alas! missed from our midst."

"Its appearance as to printing and binding is very pleasing, and its contents, one can see at a glance, are precious."

LETTERS FROM CEYLON. By FANNY GREGSON (Mrs. LIESCHING). Marshall Brothers, Paternoster Row.

In this book we have deeply interesting letters from one who was undoubtedly called of God to labour in the foreign mission field. Hers was true consecration; and, although taken home to be with the Lord after only a few years' work, yet, she being dead, yet speaketh. We earnestly hope that the testimony here given may be the means of leading others to give themselves unreservedly to similar work abroad.

FOREIGN MISSIONS AND HOME CALLS. Elliot Stock, Paternoster Row.

Written by one who has carefully studied the subject above mentioned. He seeks to show that the Church of God is far from recognizing her duty with regard to the evangelization of the world.

THE RESURRECTION GLORY. By S. S. Elliott Stock.

This is a running exposition of the first chapter of the 1st Epistle to the Corinthians, and contains much that is comforting to the heart and helpful to the mind, but, alas! as of old, "there is death in the pot." The immortality of the creature is denied, and the final extinction of the unsaved is taught. We still prefer to listen to the teaching of the Infallible Teacher, who said, "Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." And again, "These shall go away into everlasting punishment, but the righteous into life eternal."

TOOLS FOR TEACHERS. A Collection of Anecdotes, Illustrations, &c., for Teachers of Sunday-schools and Bible-classes. Compiled by WILLIAM MOODIE. Elliot Stock.

From such a fund of illustrations, &c., the Sunday-school teacher will be able to draw much that will illuminate his subject, and enable him to speak with interest and profit to his class.

THE BRILLIANT TEXT BIBLE. 48's, thin. Henry Frowde.

In commending, in our December number, the Oxford Bible for Teachers, we described the *minion 8vo.*, thin, as "a perfect gem"; but it was a large one compared with the very choice little volume that lies before us. A "Brilliant" gem indeed, consisting of 1216 pages, with maps, measuring $3\frac{1}{2} \times 2\frac{3}{8} \times \frac{5}{8}$ inches, and weighing, when bound in limp Morocco, $2\frac{1}{2}$ ounces.

A still more remarkable book is

THE BRILLIANT REFERENCE BIBLE, 1216 pages, with maps, measuring $3\frac{3}{8} \times 2\frac{1}{2} \times \frac{5}{8}$ inches, and weighing, when bound in limp Morocco, $3\frac{1}{2}$ ounces; and though the type is good and clear, these Bibles are the smallest ever produced, and could be carried in a good-size waistcoat pocket. These diminutive editions are only rendered possible by the use of the *Oxford India paper*, which is very much more opaque and strong than any other sort. Although as fine as gauze, it possesses something of the toughness and opacity of vellum.

BETTING AND GAMBLING. By Major SETON CHURCHILL. Nisbet & Co. 1s. 6d.

A most valuable book to put into the hands of youths and young men, tracing as it does the history of this social evil and moral curse from time immemorial, and revealing the withering and damning effects on the minds and souls of men. Many sad illustrations are recorded, which should act as the solemn notes of the fog-horn to the mariner, as his bark is drifting towards some dangerous rock on which many a vessel has been wrecked, and many precious lives lost.

THE CASTING OUT OF SATAN INTO THE EARTH, AND THE GATHERING OF ISRAEL. By THOMAS GODFREY JACK.

The contents of this book are strange and most solemn. The conversion of the writer was mysterious, and the results to him the same. He seeks to place before his readers a very dark but true picture of the days in which we now live, especially the awful development of the Romish Church in England, and also how many in the Church of England itself are rapidly becoming its victims, and followers of Scepticism, Ritualism, Rationalism, and Infidelity being alike our sad and humbling condition, and these only the beginning of what will surely follow to our much favoured Protestant country. But he also prominently speaks of God's future dealings in His grace to Israel yet to be fulfilled by the second coming to them of their long-rejected Messiah and King. He refers freely to the writings of many students of prophecy whose views are in harmony with his own.

THE KEY OF THE GRAVE. By W. ROBERTSON NICOLL. Hodder & Stoughton.

The glorious truth of the death and resurrection of the Lord Jesus Christ, and the future and certain glory of all His redeemed children, are the thoughts given here, the author's desire being the comforting of the hearts of bereaved and sorrowing ones.

REALITY v. ROMANCE. By Dr. J. JOHNSTON. (See Editor's Notes.)

NOTES FOR THE MONTH.

NEWMAN HALL, D.D.

THE name of Dr. NEWMAN HALL (whose portrait we give in this number) is a household word in the Christian Church at home and abroad, on account of his abundant and lengthened labours extending over many years in the ministry of the Gospel, and will be particularly respected by many thousands as the author of the little booklet, *Come to Jesus*, which was first delivered as an extemporaneous sermon at a street corner in Hull during the cholera plague of 1846. It has since been translated into almost as many languages as the Bible, while the number circulated is now put at over four millions. It is strangely curious that Dr. Newman Hall's father should have written *The Sinner's Friend*, which, next to *Come to Jesus*, is perhaps the most popular tract of the century. This was supplemented by another booklet, *Follow Jesus*, being "counsels to those who have come to Jesus," though several other tracts have been written by him, and larger books on spiritual themes.

To give an adequate idea of Dr. Newman Hall's work during his fifty years' public career would more than fill a volume of *Footsteps of Truth*. He was brought to the Lord at the age of sixteen, and at once began active work for the Master by delivering tracts. He next essayed open-air preaching, and for this work he has always had a special love, and as a pioneer of street preaching in London will long be remembered for his courageousness, earnestness, and ability for this specially trying work.

To appreciate his subsequent thirty-eight years' work at Surrey Chapel and Christ Church—and its remarkable success—the many addresses delivered at the memorable farewell meeting in Christ Church in July, 1892, must be read.

But though Dr. Hall has resigned the charge and responsibility of the great organisation at Christ Church, he still does very active work in the preaching of the Gospel in many parts of the country; and it is cheering to know that God greatly blesses his preaching in the salvation of souls, and at a recent mission in Edinburgh he had the joy of seeing over sixty confess of Christ.

May his life and testimony be long spared and abundantly used in the winning of many souls.

THE LATE

T. SHULDHAM HENRY, M.A.

It is with deep sorrow that we have this month to record the death of our beloved friend Mr. T. Shuldham Henry, whose portrait, with a brief sketch of his life, we gave in the March number of *Footsteps of Truth* of last year, little thinking then how soon he would be called to "go in to see the King"; but that call reached him on the evening of New Year's-day, thus leaving another blank in the ranks of the Lord's witnesses, which will be difficult to fill.

We must not here repeat the particulars of Mr. Henry's early life, conversion, and subsequent labours (which may be found in last year's volume, page 106), but will simply give the few particulars of his brief illness and Home-call.

In November last Mr. Henry, as usual, conducted his month of ministry at the services at Clapton Hall, and it was remarked by many that peculiar freshness and power accompanied his addresses, beyond that experienced on several of his previous visits. It is so like the Lord thus to "give the best wine at the end."

On returning to his home at Plympton on November 30th, he wrote to Mr. John Morley as follows: "I am very thankful to God for restoring me to comparative health and strength, and so to enable me to enjoy my month's work at Clapton. I have not for a long time had more liberty and joy in ministering His word in Clapton Hall. It is such a privilege—that angels might envy—to be allowed to build up His dear ones, and to preach the Gospel to the unsaved. It is such an honour to be a soul-winner. He has shown me He can do without me, and that if we consent to be nothing He will use us."

It will thus be seen that he himself was particularly happy in the work of the Gospel that month, whilst he also bears similar testimony to the fellowship and peculiar joy then experienced in the hospitable home of his beloved host and hostess.

On December 22nd, however, a pencilled note, written in bed, was received, in the course of which he says: "More than a fortnight ago I was seized with severe rheumatism in the right leg, which became very much inflamed and

swollen. I got better of this, and rose one day and hobbled down to the drawing-room, when, raising my leg on a chair, a blood-vessel in the leg ruptured. Back to bed I had to come. My whole leg down to the foot became very much swollen. I am obliged to lie on my back with that leg on an incline a foot higher than the other. . . . This is but another token of our Father's love. I am very well otherwise, and kept in perfect peace."

Nothing further was heard from our dear friend till the following, from the daughter of Mr. Bewes, on January 2nd, telling how he had just fallen asleep in Christ.

"Mr. Henry had been suffering in his knee for the last three weeks, but had got over that (though still confined to his room), when last Wednesday he was taken with inflammation in the liver and gout in the stomach.

"Nothing serious was apprehended, and yesterday he appeared really better, but this morning he was taken suddenly worse, and the pain ceased, which was a bad sign. A second doctor was called in this afternoon from Plymouth, who said there was no hope, and about eight o'clock this evening he went to be 'with Christ,' peacefully and calmly. The last words he said to Mrs. Henry were, '*This mortal will soon put on immortality.*' He knew he was going, and was full of joy. The Lord graciously kept him from worrying about those he was leaving behind, and his dear wife bore up *bravely* and tried to keep his thoughts fixed on things above."

It was necessary to fix the funeral for an early day, which took place accordingly on the following Thursday (4th January), and was of a private character. A few friends from Plymouth joined others at Plympton at a meeting in the drawing-room, chiefly conducted by Mr. Saunders, after which the body was interred in the cemetery, where Mr. Henry had previously conducted interment services over the remains of beloved fellow-Christians, with whom he now awaits the Resurrection Morning.

The time between his Home-call and the funeral was so brief, and the date unknown to friends in London and Dublin, that some who would certainly have been present to show their love for the deceased and sympathy with the bereaved widow and family could not attend; whilst the extremely inclement weather and physical infirmity prevented others who did know the date from undertaking the long journey.

Mr. Henry will be sadly missed by many friends not only in his own neighbourhood, but by many at Clapton and St. George's Halls in London, and in Dublin, where his ministry has been abundantly blessed for so many years.

A friend writes concerning Mr. Henry's last visit to St. George's Hall: "He gave a very helpful series of addresses to believers on Lord's-day mornings on the 'will of God,' and preached with much power in the evenings. There were many cases of blessing, and Mr. Henry was much encouraged, and looked forward to still greater blessing on the Lord's work in the future. He will be very greatly missed from amongst us, but we trust the Lord will raise up others who will preach the Word faithfully and with power at St. George's Hall."

At Clapton Hall, on his last Sunday morning, he left them a motto for the New Year, on which he remarked with peculiar sweetness, and the motto itself was afterwards embossed for hanging on walls, the text of which is as follows: "YE ARE MY WITNESSES, SAITH THE LORD" (Isaiah xliii. 10). (Copies may be obtained from the publisher, Mr. Wheeler, Mildmay Park, N.)

May those who are left to carry on the testimony prove all the more diligent and consecrated witnesses for "Jesus Christ the same yesterday, and to-day, and for ever."

* * *

MR. HENRY THORNE, author of "Bible Diggings," which frequently appear in this magazine, has just concluded a United Gospel Mission at Gorleston-on-Sea, Great Yarmouth, in reference to which Mr. Ling writes us: "The services which commenced January 6th and ended January 16th were held in all the chapels. Ministers and Christian workers joined heartily in the good work; and a spirit of unity has been manifested such as probably has not been witnessed before in Gorleston. The afternoon Bible readings were times of refreshing, believers being quickened, and built up on their most holy faith. The gospel services were fairly well attended, and the power of the Lord was present to heal and to save. A number have confessed Christ as a result of the mission; to God be all the praise. A united desire was expressed to have a second visit from the evangelist, which it is hoped (God willing) will be arranged for. We bid him God-speed in his blessed work."

WE are also grateful to God that we have to record good progress in the work at WILLESDEN HALL, Willesden Lane, N.W.

At a tea given to the members of the Mothers' Meeting (commenced three months ago) on Monday, January 8th, nearly ninety persons were present, and thoroughly appreciated the good things provided for them.

After the tea brief gospel addresses were given by Messrs. Philip R. Hurditch, Matthews, Green, Hutchins, and Mrs. Beckwith, who earnestly exhorted those present to trust Christ for the supply of their temporal, spiritual, and eternal need. A few words from Mr. C. Russell Hurditch, concluded this happy meeting.

In the Sunday-school also God has been giving much blessing, and many of the children and young men and women of the Bible-classes have yielded themselves to Christ "in the days of their youth." This has given us deep joy, for we count work amongst the young as one of the most important features of Christian effort.

We ask our readers therefore to remember these and all other halls of the Mission in prayer, that God will clothe the message delivered from time to time with much power and blessing to a multitude of souls.

* * *

THE FIRST ANNIVERSARY of the work at WILLESDEN HALL, Willesden Lane, Brondesbury, will take place on Wednesday, January 31st, when there will be a social gathering at 6.0 and a public meeting at 7.0. Mr. James E. Mathieson will preside, and the following have promised to take part: Mr. Robert Burn (secretary of the city Y.M.C.A.), Mr. Garrioch, Rev. John Gritton, D.D., Colonel Morton, Mr. Herbert W. Taylor and others.

* * *

THE MISSION HALL, MORTLAKE.—We are glad to receive an encouraging report from our missionary in charge of this work, who writes: "We had a very successful tea and meeting on Wednesday, January 3rd, when a good many newcomers were present. We had 118 altogether; and though it was bitterly cold that evening, the warm hall was itself sufficient to generate a happy mood, if the tea and cake in prospect had not already done so. We had plenty of assistance from the workers, and, once started, they were kept going."

Since this work received fresh impetus from various changes a few months since, by which it came directly under the control of the EVANGELISTIC MISSION, good progress has been made in the meetings amongst old and young; though perhaps the secret of this lies in the fact that we have been enabled to place a young and earnest missionary in charge, who, by regular district visitation, is enabled to reach large numbers in this dark and semi-Romanised neighbourhood who before were unapproachable.

Will our readers please remember this work in much prayer?

* * *

MALDEN HALL ANNIVERSARY.

THE twentieth anniversary of the above branch of the Evangelistic Mission brought together a good company on the afternoon of Thursday, January 18th, at 4 o'clock, for prayer, praise, and exhortation. The meeting commenced with the hymn "O God, our help in ages past." Many brethren followed in praise for all the good work carried on at the Hall, and for the number of souls won to God during the past year; whilst prayer was offered on behalf of many places and persons, especially for the widow and children of the late Mr. T. Shulldham Henry and others who had been similarly bereaved during the past few weeks.

After a few brief words from Mr. C. RUSSELL HURDITCH, who remarked on the importance of loving fellow-believers while *here*, and not merely expressing *post-mortem* affection, which cannot benefit them, Mr. J. G. McVICKER followed with an address on "Union with and Likeness to Christ," and began by asking "What kind of life has our union with Christ introduced to us?" In the four Gospels we have depicted the sort of life Christ lived down here, and this we were to faithfully follow. "It is not," said Mr. McVicker, "that if I am unfaithful and careless as a Christian, that Christ's faithfulness is to be imputed to me, and I am to be rewarded as if I had been faithful myself, I shall suffer loss for all my unfaithfulness."

Now Christ has become our life not in theory but in fact. "Christ liveth in me," and the same mind must be in us that was in Christ. Christ was not merely for us on the cross, He is not merely for us before the throne, but Christ is *in* us "the hope of glory."

We see in Christ—

First. *Lowliness.* Mr. McVicker described the lowly birth of Jesus—His associates, and how different it all might have been. The life we live in Christ should be that of perfect lowliness; and the best of all Christian graces is that of humility.

Second. *His perfect confidence in His Father.* He lived by the Father, and as Son of man He could do nothing by Himself. He always lived on the power of God, and this was evidenced by His prayers to His Father preparatory to His miracles, &c. He was "the Author and Finisher of our faith." At the end of His life He had a simple band of fishermen for His followers, yet He did not lose heart; but when we get disappointed how soon our faith disappears!

Third. *The entire surrender of Himself to God.* He laid aside the glory of the Godhead. It is the fashion now to go up and up, instead of lower and lower; but "He humbled Himself." It is very true that whatever we keep we lose, and whatever we give to God we gain. Gain follows surrender. We are responsible for souls not saved, because want of surrender is want of power.

Fourth. *His life of perfect obedience.* Mr. McVicker was afraid of any theory of holiness that made light of obedience. Disobedience, whether in baptism or anything else, means a breach of communion with God. Disobedience withers the arm of power.

Fifth. *Christ's life was a life of love.* The atmosphere in the Church of God ought to be LOVE. The love of Christ was not mere fondness. He considered the welfare of everyone He came in contact with.

Let us not say we are too weak to live the life of Christ manifested in the flesh. It should be true of us that sin doth not reign in us, but that Christ lives in us.

Mr. McVicker closed his address with a few words to the children of "Mount Hermon Orphanage," who were present at the meeting.

Pastor James Stephens, of Highgate Road Chapel, after expressing his deep sympathy with the work and workers at Malden Hall, added a few words on Romans vii. 28, 29.

At the close of the afternoon meeting about 250 friends sat down to tea, and enjoyed happy fellowship together. The

evening meeting commenced at 7.30, when the hall was soon filled. Mr. C. Russell Hurditch introduced Mr. B. Sharp from Brighton, who gave a brief outline of the work of the youngest branch of the mission at the Athenæum Hall, North Street, Brighton, and instanced a few remarkable cases of conversion. All hearts were cheered to hear the interesting account of progressiveness in that hall.

Dr. MCKILLIAM then gave an address based on 2 Corinthians, 3rd and 4th chapters, bringing out the great contrast between the old covenant glory and that of the new covenant. The glory of the old covenant was nothing to that which we live under to-day. There are three glories mentioned in these chapters.

First. (Chap. iii. 3.) "Epistles of Christ." This was true of every Christian in measure. In every case of the truly saved there was a great glory in that the Spirit of God was writing the word of Christ on the fleshly table of their hearts, as contrasted with the writing of the law on tables of stone. In the measure to which we are true Christians the word is being written on our hearts. An epistle requires a sheet of paper and a writer with the pen, but the paper must be clean and blank, with no other writing upon it.

Second glory. (Chap. iii. 18.) The thought here is that of a piece of polished metal turned to some great light when it flashes back the light, though the extent of that light depends on how the mirror is turned. What a glory rests upon the littlest child in God if turned Christward! More as we get our hearts turned to Jesus by the Spirit of God, more will the glory of Christ be seen in our persons, and the beauty of the Lord be manifested in our lives.

Third glory. (Chaps. iv. 6, 7.) The light shines not merely upon us, but in our hearts. We may be troubled, perplexed, persecuted, cast down, always bearing about in the body the dying of the Lord Jesus, but it is in order "that the life also of Jesus might be made manifest in our body." The highest glory, the glory next door to heaven, is the glory of suffering. What a glory sometimes fills the church of God, and we sometimes do not see it! What a glory fills the child of God, and we do not realise it! Thank God for such a glory!

M. W. H. SEAGRAM followed with a few choice words upon the same subject, based on 1 Cor. xv. 40-49; and after the singing of a hymn, Mr. Charles Inglis followed with an address on 1 Peter ii. 2, 9. In this chapter there were four classes presented—Babes, Priests, Pilgrims, and Servants. It is possible for everyone of us to fulfil all these qualifications. In these two verses were three lovely characteristics which were true of us as believers. First they were *A Purchased People*. It cost Jesus all He had to purchase us.

Secondly. *We are a Priestly People*, and ordained according to John xv. Empty hands were often laid on empty heads in church ordination, but there can be no mistake in Christ's ordination.

Thirdly. *We are a Progressive People*. "Grow thereby." (v. 2.) *Life* was necessary for growth, and this life all God's people possess. Let us go in for abundant life. (John x.)

Light was necessary for growth. Few things grow in the dark, and those that do grow in the dark are very sickly. If we want a life of progress we must know what it is to live in the sunshine of His presence, and to feed on the precious Word of God. "In Thy light shall we see light."

A few words from Pastor R. C. Evill, of Fulham, prayer by Mr. George Hucklesby, and a hearty song of praise brought the happy fellowship to a close.

* * *

TRULY are we grateful to many readers of this journal for many timely contributions received during the past month for our exhausted exchequer. For many reasons the past year has proved the most trying one we have ever experienced for funds in connection with this mission, and wonderful to us have been the Lord's merciful interpositions in times of urgent necessity; and of the £1000 we were needing a month ago to clear immediate liabilities on our current expenses account, over £500 has been received, for which we bless the Lord, and take this as a strengthening of our faith that He will still further dispose His stewards to help us to clear the remaining amount required for that fund, as well as the considerable sum wanted for our building fund. Not the least encouraging feature about these gifts has been the hearty sympathy expressed with us in this mission in very

many of the letters which accompanied them, together with the assurance of lively and constant prayerful interest. May the Lord give to all such abundant fruit from the seed thus cheerfully and prayerfully sown.

* * *

THE ever-multiplying testimonies that reach us of the spiritual profit derived from the pages of our humble monthly greatly increase our desire to see its usefulness increased by a far greater circulation of its monthly numbers, and we plead for generous contributions to the fund for its gratuitous distribution at home and despatch (free) to all missionaries in the foreign field—to many of whom it already is a truly welcome visitor. We shall be glad to send parcels, free of cost, to any friends who will distribute specimen copies amongst fellow Christians; or, if preferred, they may be purchased for *this purpose* at the nominal price of 4s. per 100 (exclusive of carriage). We can scarcely overestimate the importance of circulating such scriptural literature in these "down grade" days, and of a clear testimony to the Lord's second coming, now evidently drawing nigh. Contributions to this fund, or orders for special parcels, should be addressed to C. Russell Hurditch, 164, Alexandra Road, St. John's Wood, London, N.W.

* * *

It should be a joy and an encouragement to all who are "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" to observe the increasing attention being drawn to this glorious subject of the Second Advent, now, surely, so near! and especially to the increasing number of Conferences on Prophecy being held in different parts of Great Britain and the United States. May they yet be multiplied till the many millions of Christendom hear, as never before, the awakening cry, "Behold, the Bridegroom cometh!" Alas! to multitudes He will "come as a thief in the night," but to His redeemed and watching ones He will come as "the bright and morning star." Such will not regret then any little sacrifices they have made in His absence for the spread of His glorious gospel and the succour of His poor and suffering saints.

He at least will not forget their love, loyalty, and labours during this "little while." *What a grand chance we now have of gaining in that day the best testimonial in the universe!*

* * *

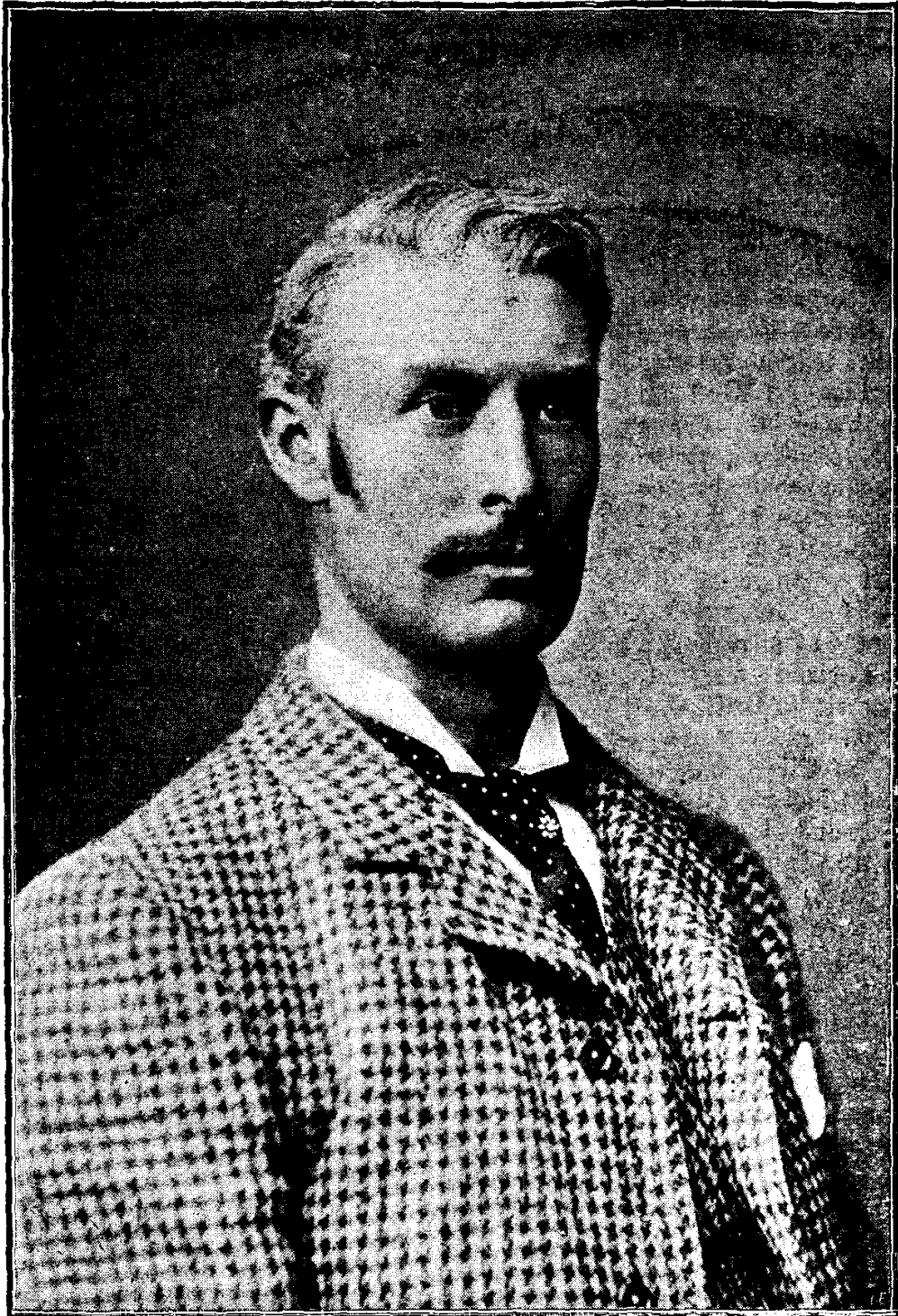
It is one of the saddest sights on earth to see Christians, and especially Christian leaders, divided and alienated in their sympathies one from the other, and, worse still, to find them employing the Press to disparage their character and labours. But such instances, alas! are too numerous in the field at home to allow of doubt as to one of the chief causes of the spiritual deadness and lack of converting power on the part of so many individuals and collective assemblies in the present day, for where the lack of unity and brotherly love exist, there must of necessity be an absence of spiritual power and of all that beautifies and fructifies the divine life. When such sad fruit however appears in connection with the work of evangelization in a vast and newly-opened continent like Africa, with its many millions of heathen (all included in the world "God so loved," and to send His Son that they might not perish, but be saved), it is truly lamentable. Yet this, alas! is the fly in the ointment in that otherwise splendid record of Dr. J. Johnston's explorations in Africa in the large and beautifully-illustrated volume entitled, *Reality and Romance in South Central Africa*. His attack on Mr. Arnot and the Garenganze Mission is especially severe, and is believed by many who know Mr. Arnot and his work to be unwarrantably severe to say the least. All, even the best of men, are liable to make mistakes, especially in pioneering work in new worlds, and doubtless Mr. Arnot is no exception to the rule; but his arduous and perilous labours, both when alone, as in his first journey across Africa, and with others who went with him to the Garenganze in the cause of African evangelization, to which he is shortly to return with his brave and devoted wife, ought to have secured for him kinder consideration at the hands of the author, and a more Christlike judgment of his lengthened and self-denying labours, which have not, even thus far, been altogether in vain in the "dark continent"; whilst the hope is cherished that on his return there, strengthened in body and refreshed in

spirit, and taught by past experience in the enormous difficulties ever laying in the missionaries' path in such lands, that a rich harvest will yet be reaped after the costly sowing of former years. It should have weighed with the author, in passing strictures on others, that so far as can be at present seen his own hope and plan in reference to the employment of Jamaican converts in Africa proved a failure, all six of those taken out by him having returned (one of whom has since died), though his hope was at first shared by ourselves and thousands of others at home. To us personally this is a matter of deep pain and grief, both these brethren having been alike welcomed to our house and halls, and had a warm place in our affections and prayers, with such practical co-operation as we could show, and can only supplicate the God of all grace to overrule all for His glory and the furtherance of His work, in spite of all His servants' blurs and blunders. We hope that from the second edition of the work these painful and, as is largely believed, unjust recriminations will be excluded, and indeed we have some ground for believing that this will be so.

Let us not forget how it is written: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

* * *

Thus early would we intimate to friends in and near London that on Easter Monday, March 26th (Bank Holiday), gatherings of Christian workers will be held as on previous years at Kilburn Hall, Kilburn Gate, N. W. Commencing in the afternoon at 4, and closing punctually at 9 p.m. (with a break for tea), we hope and believe the occasion will prove one of exceptional interest and profit.



MR. J. E. KENNEDY,

SECRETARY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, EXETER HALL.

From a Photograph by Turner and Drinkwater, Hull.

See "Notes," page 99.

STANDING AND STATE.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

ROMANS viii. 1.

"*There is* therefore now no condemnation to them which are in Christ Jesus, who walk [walking] not after the flesh, but after *the* Spirit."

THE word "there-verse with the also chap. v. 1, 2 the former chapters. in God's testimony con-faith is counted for justified by God on atoning work of the Through God's testi-brought home by the peace with God, and glory of God.

It is important to the Holy Ghost makes Lord Jesus, although authorized version, pensational truth, fre-them.

The title Christ Jesus never occurs in the gospels. And when we read of Jesus Christ in the epistles, it is connected with His life on earth and His atoning work, whilst the title Christ Jesus regards Him as risen and glorified. In the last verse of chapter v. we read that grace reigns by [or through] Jesus Christ our Lord. Here the title is correctly given.

But in chapter vi. three times they have been transposed. In verse 3 it should be "baptized into Christ Jesus." Baptism is not into Jesus Christ. His title before His death and resurrection, as the Lord shows in John xii. 24, "Except *a* corn of wheat fall into the ground *and* die, it abideth alone: but if it die, it bringeth forth much fruit." Rom. vi. 11 should be rendered "Reckon ye yourselves *to be* dead indeed unto sin, but alive unto God in Christ Jesus our Lord." And in verse 23 it should be "The wages of sin is death; but the gift of God *is* eternal life in Christ Jesus our Lord." The wages we earn when walking according to the course of this world is death. The Lord Jesus lived a life of perfect, sinless obedience to the will of God His Father. He never earned a fraction of the wages of sin which is death, but when made sin for us on Calvary's cross, when Jehovah laid on Him the iniquity of us all, He there and then received the wages of our sin. He died not His own death, but ours; He received not His own wages, but ours; He paid the penalty we incurred, and at the same time ransomed our souls from the debt we had owed to divine justice. It was necessary, according to the just requirements of God, that He should receive our wages; for

fore" connects this previous chapters. So are the conclusion of To those who believe cerning Christ their righteousness, they are the ground of the Lord Jesus Christ. mony to Christ, Holy Ghost, we have rejoice in hope of the

mark the distinction in the titles of the the translators of the being ignorant of dis- quently interchange

God is just whilst He justifies, and a violated law must have justice done it.

In contrast to this "the gift of God [not wages] is eternal life in Christ Jesus our Lord." As Christ Jesus risen and glorified He received the gift of God—eternal life for us. "This is the record, that God hath given to us eternal life, and this life is in His Son" (1 John v. 11). That we get it through Jesus Christ is true, but not the fulness of truth as here taught.

Christ risen and glorified has received for us God's free gift on the ground of grace and of His atoning work, and the question of condemnation is settled, for the ransom has been paid. "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Romans vi. 9).

"Them which are in Christ Jesus." Who are these, and how are they brought into this position? The general opinion is, that it is by faith, but the testimony of scripture is that it is by the Holy Ghost. "In that day," said Christ, that is, when the Comforter is come, "ye shall know that I *am* in My Father, and ye in Me, and I in you" (John xiv. 20). The Comforter come down and dwelling in the believer unites him with the risen Christ in glory. Faith does not create this union, but realizes the fact and acts upon it. Where the Spirit is unquenched He testifies with our spirit and makes the fact a reality; and our souls, whilst living in the fellowship of the Spirit, are by Him kept in realized union with Christ Jesus. The Holy Ghost seals, witnesses, and gives the power, and faith apprehends that we are in Christ, and He in us. This is our standing in Christ Jesus, "the grace wherein we stand."

But the Christian's standing in Christ Jesus is not to be confounded with his present state or condition. In Christ Jesus he stands perfect and complete before God, accepted in the Beloved. Jesus Christ the righteous is our Advocate, Paraclete, or Comforter with the Father, who has sprinkled with His own blood the propitiatory above. And we have a Comforter or Paraclete down here who sprinkles the blood on the conscience and the heart, and washes the body in pure water" (Hebrews x. 22). "Not a cloud above, not a spot within."

In Romans viii. 1 the whole verse must be taken in its completeness. The omission of the latter clause is only done on the authority of some few Arian manuscripts of the fourth and fifth centuries, and these differ amongst themselves. It is antinomianism of the worst type to insist that because there is no condemnation to the believer he may live and walk as he lists. The expression in the text, "who walk," is really a present participle without the article, "walking," and indicates his present condition or state. But in the latter clause of verse 4 it is the article with the participle, and is descriptive of permanent character, "who are walkers." "There is no condemnation to them which are in Christ Jesus, who are walking not after the flesh but after the Spirit." But God is just, and if we live after the flesh we die (v. 13), or, as in Eph. ii. 2, if we walk according to the course of this world, we earn its wages. "If our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, *then* have we confidence

toward God" (1 John iii. 20, 21). It is not said to those who walk after the flesh there is no condemnation, but while living in the presence of God, abiding in Christ Jesus, and walking in the Spirit, the believer may realize the full consolation of "no condemnation," and that "where the Spirit of the Lord is, there is liberty." The believer's standing is in Christ Jesus, and nothing can alter this, his state or condition depends upon whether he is walking after the flesh or after the Spirit.

CAIN.

GENESIS iv.

By W. COLLINGWOOD.

THE fall had done its work. In Adam's eldest son its effects were fully manifested. First, it is seen in his unbelief. Disregarding what God had said of the curse on the ground, he brings its fruits as his offering. Refusing to take his place as a sinner needing a Redeemer, he rejects the slain lamb. He comes indeed as a worshipper; but he will come as pleases himself, after a way of his own choosing.

To such an offering the Lord had not respect. And the lesson is as solemn now as it was then. Cain does not humble himself. He does not seek the Lord to know His will. He is very wroth with Abel, and with God. But the Lord seeks him, and tenderly pleads with him. If he would do well, would he not have been accepted? and he should even now be accepted, and the right of the first born should be his; his brother's desire should be subject to him, and he should rule over him. If not, "sin lieth at the door," *croucheth* as a wild beast ready to enter and destroy. If he persisted in his course as to the matter of his relationship to God, he would fall into sin to his ruin.

Cain is unmoved by the Lord's gracious words, he heeds not His warnings. He conceals his anger, puts on an appearance of reconciliation, "talks with Abel his brother," but only to get his opportunity when in the field, out of his parents' sight, to rise up against him, and slay him. The sin that lay at the door had entered, to his destruction.

The Lord meets him again. In answer to His enquiry "Where is Abel thy brother?" Cain flings in His face a naked and insolent lie, as though that All-seeing One had not been a witness to his deed. Then comes the sorrowful word "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground." It had reached His ears, and He must in righteousness deal with it. Not that He willed to punish, or He would have punished him before this. But now He *must*. It was not Abel pleading against his brother; it was the blood-shedding that demanded to be righteously avenged.

How then shall He punish Cain? Surely by death, for that would be its desert. No! As yet the law of murder had not gone forth, so that God can spare his life, and pass on him a lesser sentence. Cain, however, well knows that though God has spared him, he can expect no such

mercy from man. "Every one that findeth me shall slay me." And the Lord adds to His mercy by pledging him security from this, and putting on him His own mark for safety.

Cain's heart is still hardened against the Lord. He goes away from His presence, builds a city, settles down at his ease; and from his children spring the arts and luxuries of life. Lamech repeats his father's crime, and claims the same immunity from punishment; and so it goes on, till the earth is filled with violence, and God has to sweep it all away, and begin again with a law that "Whoso sheddeth man's blood, by man shall his blood be shed."

What a marvellous picture of the Divine long-suffering these earliest records present to us! Here, as throughout the Scriptures, He manifests Himself as "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exod. xxxiv. 6). While He will by no means acquit the guilty, yet forgiving iniquity and transgression and sin in them that repent. Though He may visit the sins of the fathers upon the third and fourth generation, yet He keeps mercy to a thousand generations (Deut. vii. 9).

There are, indeed, fearful utterances of wrath against unrepented sin in its various forms. Man's enmity and unbelief take occasion by these to think hardly of God, not seeing its own sinfulness, nor His righteousness in thus judging it. It cannot see how "slow to anger" He is, that judgment is "His strange work," that He "has no pleasure in the death of the wicked." And yet this is the truth as to the God of the Bible.

Look at the facts. He bore with man's wickedness for 1600 years before He again dealt in judgment, and then only after a hundred and twenty years of warning. After the flood, though Babel tells how soon rebellion came in, we never find Him "coming out of His place to punish" till the cry of Sodom "came up before Him," and He *must* deal with it. As "the iniquity of the Amorites was not yet full" (Genesis xv. 16) He waited yet four hundred years, allowing His covenant-people to suffer in bondage before He visited those nations in judgment. And so all down the history to this hour; and to the end it is still the same. The book of Revelation is full of His long-suffering and slowness to anger till man's hopeless impenitence compels the final blow. See chapter vi. 9-11, where the blood of the martyred saints cries from under the altar, and they have to wait their avenging till the rest should be fulfilled. When this is done, and all is ready, still "silence in heaven," God unwilling to strike, till the prayers of the saints are made to ascend before Him from the golden altar. Then, though judgment begins, it is only partial, one third of all is smitten; yet men repent not. Once more a message, calling on them to fear God and give glory to Him; alas, with the same result—the witnesses are slain. Only then at last are poured out the vials full of His wrath.

It was the same Lord that, as He beheld the city that was filling up the measure of the iniquity of the fathers by putting Him to death, "wept over it," and who said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

And Calvary consummates the evidence. "God so loved the world."

THE GROUND AND THE FRUIT OF ACCEPTANCE.

PSALMS xv. & xxiv.

By JOHN GRITTON, D.D.

ACCCEPTANCE, Adoption, Justification, are God's free gifts. Holiness in heart and life are also the free gifts of God; and they are, moreover, the necessary and natural fruit of the acceptance and justification of a sinner. In this view Psalm xv. is the complement of Psalm xxiv. The two psalms commend holiness, but with a difference. Psalm xxiv. inculcates holiness, and in view of human inability to exhibit it sets before us a Mighty Helper. Psalm xv. describes the actual character of one who has found, in Psalm xxiv., God's way of holiness, as the result of the appearance before God of the conquering Redeemer. The finished, reconciling work of the Son of God is crowned by the glorious ascension of the Divine Worker into heaven.

He went down into the conflict for man. He stands at the gate of the holy place for man. He enters the opened doors for man. He sits down on His mediatorial throne for man. He knows full well man's inability, in consequence of sinful nature and sinful habit, to present to God the clean hands, the pure heart, the unswerving loyalty, and the righteous truthfulness, demanded of those who would "go up the hill of the Lord and stand in His holy place." He knows that on such conditions the hill of the Lord will have no pilgrims, and the holy place no inhabitants, for "all have sinned and come short of the glory of God," and in presence of the claims of the Holy Jehovah "there is none righteous, no, not one." How can such a fallen being meet the claims of the divine law? How can such an one obtain the blessing from the Lord of acceptance and of admission into the city of God? Herein is the apparently insoluble difficulty so forcibly stated by Paul. How can the holy Lord "be Just and the Justifier"? How can law be satisfied and the law-breaker be saved? "How can man be just with God?" How can the way be bridged from the lower world of creating and sustaining providence up to the higher world of holiness and of glory? How can a sinful, weak, and hell-deserving man be separated unto God; go up the shining way heavenward, and be admitted into the number of those whose hands are clean and whose hearts are pure?

Our Psalm answers these questions in a twofold manner, of which the second is stated when the first proves impracticable.

Verses 1 and 2 assert Jehovah's claims on the whole earth and world, and on all inhabitants thereof. He founded it. He establishes it. It is His. This is the lower world of creation and providence, in which all share. Its sun shines "on the evil and the good." Its rain falls "on the thankful and on the unholy." Moral excellencies or their opposites do not differentiate man from man as to the fact that in God, Creator and Provider, all "live and move and have their being." "He giveth

to *all* life and breath and all things." It is true of *all* that "He did good and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Verse 3 announces that somewhere in this great plain of the lower world there is a hill of the Lord; and that, above the common world, there is a holy place, admission to which depends not on creation, but upon moral qualities. Down below the clean hands and the unclean often clasp each other; the pure heart and the impure beat by one law; the loyal soul and the rebellious are side by side; the true and the false lips respond each to the other in the intercourse of life.

But not all go up to the hill of the Lord. The holy place is reserved for men of a certain character. In these higher places of the earth and the world, moral character distinguishes the inhabitants; holiness differentiates them from those who do not ascend the hill, and who do not enter the holy place. All this is implied in the question of verse 3, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?"

Verse 4 contains the descriptive answer. "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity; nor sworn deceitfully." This man, and he only, shall receive this distinguishing blessing of admission into the Lord's holy place; he, and he only, shall receive from the Lord the portion of righteousness; he, and he only, shall be reckoned in the generation of those who seek and see and enjoy the God of Jacob.

Must we not now ask where such an one is to be found? Who among the inhabitants of the world answers the description given? Where are the clean hands, the pure heart, the unfailing loyal soul, the untainted lips of truth?

Are we not listening to the knell of human hope? "All have sinned and come short of the glory of God." All hands are defiled; all hearts are polluted; all souls are idolatrous; all lips are untrue.

And yet One has gone up the hill, ascending on high. One is standing, as a fact, at the gate of the holy place. One demands the lifting up of the gates and the unfolding of the doors. One has, and exhibits, the hands untainted by filth; the heart pure from pollution; the soul which never once for a single moment was lifted up to an idol; and the lips which never told a lie. Even He is challenged; but can; O joys of joys! triumphantly meet the challenge. How does this affect us who are sinners?

It is the King of glory; Jehovah strong and mighty; Jehovah mighty in battle; Jehovah of hosts—who is challenged. Why should HE stand before the closed gates of the holy place? Why should HE be challenged? Do we ask, "Why?" Is there any other reply than this—He who ascended is the same that descended. He has been down as Deity incarnate, as Emmanuel, as Godman; He, the seed of the woman, has been in awful battle-agony with the old Serpent; has suffered bruising of His human nature, and has come out of the battle more than conqueror, with the Serpent's head beneath His heel. He, the living One, became dead, and behold He is alive for evermore. "He was delivered on account of our offences, and was

raised again on account of our justification." Yes; and "He that descended is the same also that ascended up far above all heavens, that He might fill all things."

As surely as He died for us, does He live for us; as certainly as He left the holy place on our behalf, does He now stand on our behalf at the gate of the holy place; and He endures challenge there till it can be shown that as He pleases to answer for us He *is* the One who in hand and heart and will and lip is without sin. Jehovah of hosts cannot lie; the King of glory cannot fail; and thus it comes to pass that He enters in and sits on the right hand of God. For *us!* For *us!* The Forerunner of an innumerable multitude who are reckoned just in His righteousness, sinless in His purity, and who follow on, one by one, up the hill of the Lord, and by the power of His name enter the holy place, and are with the Lord—clean, pure, faithful, true!

So far the twenty-fourth Psalm. What of the fifteenth? The work of Christ cannot fail. He saves His people from their sins. He creates them in holiness; He gives them deliverance from the lordship of sin; He creates them anew unto good works which He has afore prepared for them to walk in; the letter killed them; He, the Spirit, gives them life. They walk in newness of life. By the grace of their mediating King they walk uprightly; they work righteousness; they speak the truth in the heart and with the lips; they do no evil; they love no vileness; they share no unholy profits; they prefer loss to sin; they walk in holiness after the image of Him who created them—who redeemed them—and who will establish them immovably till they too go up the hill of heaven, and stand within the gates of glory—perfect in holiness, without spot or wrinkle, or any such thing; holy as He is holy. This is the generation of them who seek association with the Lord's people, and who stand perfected in their God. These statements do not stir the chronological order of Psalms xv. and xxiv.; nor the question whether they are intended by David, the writer, or by the inspiring Spirit, to be complementary each to the other. The point of importance is here. Psalm xv. describes a possible, practical, and actual walk of holiness. How can it become such in the case of sinful man? Psalm xxiv. describes a purity and loyalty and holiness unattainable by fallen man. How can he attain to it? In both Psalms, ascent of the hill of the Lord and admission to His holy place are conditional on the holiness of the favoured one. How can this holiness be had? Psalm xxiv. solves the difficulty. In Jehovah Himself is found the solution. Jehovah incarnate, crucified, risen, ascended, mediating, becomes our Righteousness by imputation, and our Sanctification in fact. In Him and by Him we are accounted just and are made holy. Imputed righteousness leads to our acceptance before God—a life of resulting practical holiness prepares us for eternal companionship with the Holy One in the holy place. Thus, and thus only, is the holy city peopled by rejoicing myriads of the sanctified.

THE Rev. Moses Brown had twelve children. One remarked to him that he had as many as Jacob. "Yes," he replied; "and Jacob's God to provide for them" (Matt. vi. 30).—*Bowles.*



❖ SONNET. ❖

HAB. iii. 17-19.

ALTHOUGH the fig-tree should no
blossom bear,
The grape-vine no more purple clusters yield ;
Although the fruit lie dead of olives fair,
No golden stream flow in from harvest field ;
Though fleecy flock should perish in the
fold,
The lowing herd be silent from the stall ;
Despite all loss, in Christ is joy untold,
In God's salvation still I find my all,
For Jesus' love is more than life to me.
O Christ, if Thou remain all else remove ;
Thou mak'st my way-worn feet to leap for joy,
To walk at peace on high in Thy sweet love.
Oh chant, ye heavenly minstrels, clear and
strong,
My faltering melody of grateful song.

GEO. F. TRENCH.

THE BIBLE AND THE MASS.

TWICE during the wilderness journeys of the children of Israel we find recorded their murmurings against Moses because there was no water for them to drink, and on each occasion we have the narration of God's miraculous provision for their urgent need, for "the river of God is full of water" (Psalm lxxv. 9). The first lack was at Rephidim, near Mount Horeb, and God instructed Moses to "smite the rock" (Exodus xvii. 6), and the waters gushed out and the people's thirst was satisfied. Moses had followed implicitly the Lord's directions. Far away from that scene, about 200 miles northward at Kadesh-Barnea, and thirty-nine years afterwards, as the people were nearing the end of their desert pilgrimage, there is a repetition of the striving with their God-appointed leader, and again because there was no water. As in the first instance, so now, Moses appealed to Jehovah, and He heard His servant's cry and instructed him. A different command is given; it is not, as at Rephidim, "Smite the rock." The word of the Lord at Kadesh-Barnea is, "Speak unto the rock before their eyes, and it shall give forth his water." But Moses did not give heed; he called to the people, "Hear now, ye rebels; must we fetch you water out of this rock?" and *he smote the rock twice* (Num. xx. 8-12). For this unbelief and disobedience, because Moses sanctified not Jehovah in the eyes of the children of Israel, this great leader, who had guided the nation's exodus from Egypt, and its wanderings through the great and terrible wilderness, was punished with the severe sentence of exclusion from the Promised Land (Num. xx. 12; Deut. iii. 25-27). So, too, with Aaron his brother.

"Now these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11).

What is the teaching of Holy Scripture in these two incidents, and what is the warning for us which is emphasized by the sentence passed upon Moses?

First of all there can be no difficulty in fixing the typical meaning of "the rock," that favourite and oft-repeated symbol in Old Testament scripture. The apostle Paul explicitly tells us that the Israelites "drank of that Spiritual Rock that followed them, and that Rock was Christ" (1 Cor. x. 4).

How familiar is every true Christian heart with the significance of the expression, the "smitten Rock!" "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isaiah liii. 5). A sufficient and perfect atonement was made for the sins of the world by the death of Christ; and upon the cross of shame He uttered this decisive word, "It is finished!" and yielded up the ghost. Looking forward to this it was in His power to say, "If any man thirst, let him come unto Me, and drink" (John vii. 37).

Therefore to attempt to repeat the sacrifice of Christ is an insult to

Him who has said, "I am the truth"; it is an insult to our heavenly Father, who, by the resurrection of Jesus Christ from the dead, has given assurance that He has accepted His Son's atoning sacrifice; it is an insult to the Holy Ghost who inspired this word—"This man offered one sacrifice for sins for ever; for by one offering He hath perfected for ever them that are sanctified" (Heb. x. 12, 14).

Romish priests and their Anglican imitators commit a sin parallel to that of Moses every time they offer the sacrifice of the Mass. The resurrection body of our Lord Jesus Christ is in heaven at His Father's right hand, and never leaves that holy place until the day when He comes forth to summon the sleeping and the living saints to the gathering together unto Him in the clouds. The unsanctioned smiting of the rock at Kadesh-Barnea was a shadowing forth of a very dark crime indeed, even the institution and the endless repetition of the unscriptural "sacrifice of the mass" (so called), a human invention or satanic, which through long dark ages has been deluding souls, and as needless as it is unscriptural. How simple, how easy to obey, was God's command to Moses at Kadesh-Barnea—"Speak unto the rock!" It had been smitten already; no need to smite it again. Just as the prophet Hosea in his last earnest pleadings with Israel (chap. xiv. 2) tells them, "Take with you *words* and turn to the Lord;" or, as in that Scripture, precious and thrice repeated, "Whosoever shall call upon the name of the Lord shall be saved" (Joel ii. 32; Acts ii. 21; Rom. x. 13).

How similar the character of Moses' trespass to that of the Romish priesthood—"Must *we* fetch you water out of this rock?"—the thrusting in of the human instrument, the attention diverted from the Almighty Worker to the earthly servant, the use of the rod, which on this occasion Jehovah had disallowed, doubtless to prevent Moses and the people from trusting in its supposed magical influence over the forces of nature. And so these would-be miracle workers in the Christian ages by their imposture draw away needy seeking souls from the Rock Christ, interposing their own wonders, and preventing free and direct access to the only Saviour, the hearer of prayer.

Do we say the age of miracles is past? No, verily! The renewing by the Holy Ghost of every converted, believing soul, and the keeping of that soul through all earth's temptations, is the perpetually repeated miracle of this age; but the human manipulation of bread and wine into the body and blood of Christ is unknown to Scripture teaching, and is a dishonour to the finished work of our crucified, risen, and returning Lord.

Of what punishment then shall they be thought worthy "who crucify to themselves the Son of God afresh, and put Him to an open shame"? (Heb. vi. 6). Whatever spiritual or eternal blessedness we may suppose to be typified by the "land of promise," whether the eternal rest of the people of God, or rest of soul to the believer in this world, or victory over all our spiritual foes, that blessedness appears to be denied to those who unbelievably dishonour Christ, presuming to offer a sacrifice which proclaims the insufficiency of His vicarious sufferings, and claims the real presence of His flesh and blood in the bread and wine commemorating His dying love. Awful loss of some kind it must assuredly be, and not

only to those who practise the deceit, but to those also who believe the lie. What need of any material presence when we have that blessed spiritual reality—"Lo, I am with you alway, even unto the end of the age."
 JAS. E. MATHIESON.

The above paper, and the one on "The Pestilent and Popish Pretence to Priesthood," which appeared in the January number of this magazine, may be had separately in tract form from the publishers, J. F. Shaw and Co., 48, Paternoster Row. They should be extensively circulated throughout this country at the present time, when such strenuous efforts are being made by Romanists and Ritualists to overthrow the Reformation, and again place the nation under the Popish yoke with its bondage, superstitions, and general horrors.—ED. F. T.

En Memoriam.

THE LATE T. SHULDHAM HENRY.

THOSE lips are silent, that once spake with cheer
 To weary hearts, instructing too the mind
 In heaven's high mysteries; no more we hear
 His manly voice telling us where to find
 True consolations and unshaken peace,
 In ONE whose patient LOVE will never cease.

His form may perish, crumbling into dust;
 All may decay that once we lovely deemed;
 Forth from our sight God's honoured servants must
 Swiftly be moved, however much esteemed,
 Yet HE whose is the soul, CHRIST also holds
 The title-deed to all the tomb enfolds.

We travel on in spirit to that day,
 When his dear Lord shall come, his dust to claim;
 Death held o'er Jesus once a moment's sway,
 Eternal years are girdled with His name,
 Who holds the keys of death and darksome grave,
 His saints from both omnipotent to save.

Yet we may weep, for tearful eyes become
 The happiest saints, secure in Jesu's love.
 HE wept with mourners in His loved ones' home
 At Bethany, whilst yet His thoughts above
 Scenes of woe rested in His Father's will,
 With Him, His people's hopes are resting still.

JOHN JEWELL PENSTONE.

A SECRET OF HAPPINESS.

THE cause of much unhappiness and failure in the lives of many of God's children is the want of being good listeners to the voice of God in His word.

He says, in Proverbs i. 33, "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." We want to hearken to the precepts, the promises, the warnings, and the challenges of Scripture, and in proportion as we hearken and obey we "dwell safely from fear of evil." The Lord says, "Fear hath torments," and as we listen attentively to His voice, in His word, and obey it, we shall find a remedy for every fear.

Is it the awakened sinner anxious about the burden of his sins?

Let him stop and hearken to the Lord's voice (2 Cor. v. 21), "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Isa. liii. 6, "The Lord hath laid on Him the iniquity of us all."

1 John i. 7, "The blood of Jesus Christ His Son cleanseth us from all sin."

Is it the soul, after being saved, anxious as to his being kept? Let him hearken to the Lord's voice (John x, 28), "I give unto them Eternal Life; and they shall never perish, neither shall any man pluck them out of My hand."

Psalms cxxi. 5, "The Lord is thy keeper: the Lord shall preserve thee from all evil: He shall preserve thy soul."

Col. iii. 3, "Your life is hid with Christ in God."

Isa. xxvii. 3, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Jude 24, "Now unto Him that is able to keep you from falling [without stumbling, Newberry], and to present you faultless before the presence of His glory with exceeding joy."

Are we anxious as to a sufficiency of grace and strength being given us for our daily life?

Let us hearken to what God has to say to us on this subject.

2 Cor. ix. 8, "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

2 Cor. xii. 9, "My grace is sufficient for thee: for My strength is made perfect in weakness."

Psalms xxviii. 7, "The Lord is my strength and my shield: my heart trusted in Him, and I am helped."

Psalms xviii. 32, "It is God that girdeth me with strength."

Psalms xxvii. 1, "The Lord is the strength of my life."

Psalms xxix. 11, "The Lord will give strength unto His people,"

Deut. xxxiii. 25, "As thy days, so shall thy strength be,"

Are we fearful? Let us again hearken to God's voice.

Isa. xiv. 3, "The Lord shall give thee rest from thy fear."

2 Timothy i. 7, "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."

Psalm xxxiv. 4, "He delivered me from all my fears."

Gen. xv. 1, "Fear not, I am thy shield, and thy exceeding great reward."

Isa. xli. 10, "Fear thou not; for I am with thee"; v. 13, "The Lord will hold thy right hand, saying unto thee, Fear not; I will help thee."

Are we fearful as to wisdom being given for our daily duties? Let us again hearken to God's comforting words.

1 Kings iii. 12, "Behold I have done according to thy words: lo, I have given thee a wise and an understanding heart."

Exod. xxxi. 3, "I have filled Bezaleel with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

Prov. ii. 6, "The Lord giveth wisdom: out of His mouth cometh knowledge and understanding;" v. 7, "He layeth up sound wisdom for the righteous."

James i. 5, "If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

Are we anxious to walk, so as to be children who will be well pleasing to our Heavenly Father? Again hearken to His words.

Phil. ii. 13, "It is God which worketh in you, both to will and to do of His good pleasure."

Heb. xiii. 20, "Now the God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ."

Are we anxious as to guidance? Hearken to the tender Father's loving voice to His dear children.

Psalm xxxii. 8, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

Psalm xxv. 9, "The meek will He guide in judgment: and the meek will He teach His way."

Isa. lviii. 11, "The Lord shall guide thee continually."

John xvi. 13, "He will guide you into all truth."

Psalm lxxiii., 24, "Thou shalt guide me with Thy counsel."

M. A. F

Pining souls! come nearer Jesus;
And, oh come! not doubting thus;
But with faith that trusts more bravely
His vast tenderness for us.

If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.—FABER.

I AM.

JOHN xviii. 3-6.

LANTERNS and torches go to efface the SUN,
 Led by a gleam from hell. The SUN sends out
 A single ray, and, lo! the rabble rout
 Falls backward, earth to earth, confused, undone.
 Then does the SUN re-veil Himself, that they,
 Earth's feeble flares, may do their will, and smite
 Their lurid gleams across His sacred light,
 And hail themselves the "Governors of Day."
 And still the bearers of the lanterns say
 "We make the daylight, all the rest is gloom."
 Still do they hope the real Light to entomb,
 And seal it safe, and take their own blind way,
 Unknowing that the SUN has risen in might,
 And floods the heavens and earth with His Eternal Light.

E. STACY WATSON.

CALVINISM OR HYPER-CALVINISM—WHICH?

WHAT SAITH THE SCRIPTURE?

By W. FRITH, *Author of "The Infallible Book," &c.*

WHILE faithfully maintaining that man's salvation is of the free and sovereign grace of God, and that "the excellency of the power is of God, and not of us" (2 Cor. iv. 7), it is no less necessary at all times to maintain the personal responsibility of the sinner in reference to the acceptance or rejection of the plan of salvation as revealed in the Scriptures.

1. The Scriptures themselves teach this, and we are bound by what they say:—
 "Knowing the terror of the Lord, WE PERSUADE MEN" (2 Cor. v. 11); "God COMMANDETH all men everywhere to REPENT" (Acts xvii. 30); "FLEE FROM the wrath to come" (Luke iii. 7); "How shall we escape, if we NEGLECT so great salvation?" (Heb. ii. 3); "Whosoever will, LET HIM COME AND TAKE the water of life freely" (Rev. xxii. 17).

2. All the Martyrs, *without one exception*, did act on this mode of addressing sinners.

3. Nearly all the Reformers, Puritans, and Covenanters, of the Continent (including *John Calvin*), and of Great Britain, practised it.

4. God has ever put the seal of His divine approbation and blessing on this mode of addressing unconverted men, and singular success has attended those ministries where it has been practised; witness Christmas Evans in Wales, Murray McCheyne in Scotland, and George Whitfield in England; not to name the sacred and fruitful ministries of the late C. H. Spurgeon, and others now with us.

5. We are bound to act, with these dear brethren, in full accordance with God's word.

6. The Holy Ghost will never fail in doing His blessed work, and we can never invade His office.

7. Hyper-Calvinism is stoical, fatalistic, and ever tends in the direction of Antinomianism! from whose teaching, "Good Lord, deliver us!"

To Simon Magus Peter said, while He was "*in the gall of bitterness*"; "REPENT of this thy wickedness, and PRAY TO GOD, if perhaps the thought of thine heart may be forgiven thee" (Acts viii. 22).

"WE PERSUADE MEN."

A GIPSY'S STORY.

By CORNELIUS SMITH.

CHAPTER III.

CONVERSION OF MYSELF, TWO BROTHERS, AND MANY OTHER GIPSIES.

I ALWAYS said my prayers night and morning, and asked God to give me power over drink, and sin, and self, but failed as often as the temptation came to me. I was like the chaff driven before the wind. I often groaned before the Lord, and hated myself after every defeat, because so easily overcome; and not being able to read the word of God, never having been to school, it was no wonder that I was ignorant of the way of life.

About this time I became so concerned about my soul that I seemed to rest nowhere. I travelled through Bedfordshire and around to London, to see my father and mother, and they helped me in my trouble with my children for a little time. Then my sister and her husband accompanied us with their van, and as they had no children of their own, she was like a mother to mine, and he was kind as a father to them. My sister could read the New Testament, and used to read to me about the sufferings of Christ, and His death upon the tree for sinful man. She told me it was the sins of the people that nailed Him there, and I often felt in my heart that I was one of them. She was deeply moved when I wept, and said, "Oh how cruel to serve Him so." I took farewell of them, but left my youngest child with them for a time, and travelled on to High Barnett, and made tracks for Luton, Bedfordshire. All the while I was very lonely and sad at heart, and often when my children were asleep, and my horses put away for the night, I have wrestled and struggled on the ground before God with the powers of darkness, but found no relief. It was like the troubled sea casting up mire and dirt. If ever there was a soul that understood the meaning of wormwood and gall, I did.

One morning, just before we left Luton, I had left a daughter to hawk her goods, and told her I would wait for her on the roadside with my van. While waiting, I looked up and saw two vans approaching from Luton. To my great delight it was my two brothers, Woodlock and Bartholomew, who were equally delighted and surprised to meet me.

ALL THREE UNDER CONVICTION OF SIN.

We began to talk, and I found that they were in the self-same trouble about their souls. God was dealing with them and convincing them of sin. How wonderful are the dealings of God with the children of men. As we talked, we felt how nice it would be to settle down, and go to God's house and learn of Him; for I had got tired of my roaming life. The more we talked about it the stronger the conviction grew, and we resolved to be different men, whatever the consequences might be. My brothers turned round and went with me to Cambridge. Upon arrival we went to a public-house, and told the landlady how we felt. She began to weep, and said, "I have a book upstairs that will just suit you, for it makes me cry every time I read it." She went upstairs, and

A GIPSY'S STORY.

81

brought it down, and lent it to us to read. We went out into the road to mind our horses, and a young man came out to read the book to us. As he read, our convictions grew stronger. We felt, like its author (it



WOODLOCK.

CORNELIUS.

BARTHOLOMEW

was Bunyan's *Pilgrim's Progress*), that he wanted to get rid of our burden. My brother Bartholomew rose up and said, "If God does not save me I shall die." All of us felt the smart of sin at that moment and wept like little children. We returned the book, and thanked the woman

*

for lending it to us. Sad to relate, soon after this, her husband, coming home the worse for drink, was thrown out of his trap and killed on the spot. I felt it was another warning for me, and praised God, in my way, that I had been spared.

On Sunday we went to the Primitive Methodist Chapel, Fitzroy Street, Cambridge, morning, afternoon, and night. At night Mr. Guns preached. His points were very cutting to my soul; he seemed to aim directly at me. I tried to hide myself behind a pillar in the chapel, but he, looking and pointing in that direction, said, "He died for thee." The anxious ones were asked to come forward; and in the prayer meeting the preacher came to where I was sitting, and asked me if I was saved. I cried out, "No; that is what I want." He tried to show me that Christ had paid my debt; but the enemy of souls had blinded my eyes, and made me believe that I must first feel it and then believe it, instead of receiving Christ by faith first. Thousands make a great mistake there. I went from that house of prayer still a convicted sinner, but not a converted one.

I again travelled to London, to Epping Forest, to see my father and mother, who were there encamping in their tent. I put my horses in a piece of enclosed ground, and on Monday, when I went to fetch them out, the Spirit of God told me it was wrong. I told God that that should be the last time I would ever do such a thing, or sin against Him knowingly. I then told my father and mother, brothers and sisters, and some of the gipsy tribe, that I was

DONE WITH ROAMING AND WRONG-DOING,

and that I meant to turn to God, by His help. How they looked at me and wept. My eldest brother, who was weeping, said, "My brother is going to heaven and I am going to hell." My two brothers, Woodlock and Bartholomew, sold their horses to a man; but the man lent them the horses after he had bought them, that they might take their vans through London to Shepherd's Bush, on a piece of building land close to Mr. Henry Varley's Tabernacle. Brother Woodlock went to take the horses back to the man who lent them, and while he was away I sold mine, being determined to have no hindrance, as I meant to settle down and find Christ, if He was to be found. Bless Him! He saw that I was in earnest; and the Spirit of God told me I should be saved that night. And so I was, with my dear brother Bartholomew. After I got my van settled I built up my tent, and then I asked God to direct me to some place where I might learn the way to heaven. I could think of nothing else but Christ. I believed His blood was shed for me—yes, for me, a poor gipsy—and not only for me, but for you, dear reader; yes, for all the world. Praise His name.

I inquired of a young man if he could direct me to a place where there was going to be a service that night. He said "Yes." Just then a young man stepped up and said, "Are you going to be religious?" I said, "I don't know anything about being religious; what I want is Christ, and Christ I will have before I come back." This man was so angry at my determination being so great that he said he would be a very devil in the midst of us. I went off to the meeting, my brother Bartholomew going with me. We found a little mission hall in Latimer

Road, Shepherd's Bush. It was a prayer meeting, and several working men were there. They were singing that good old hymn—

“There is a fountain filled with blood.”

As they were singing, the power of God took hold of me. I was standing up, and my mind seemed to be taken away from everybody and fixed heavenward. It seemed as if I was bound in a chain, and they were drawing me up to the ceiling. I was unconscious until I fell on the floor, and they told me afterwards that I lay there wallowing and foaming for half an hour, like the son that the father brought to Jesus. (Mark ix. 17.) When I came to myself I seemed to hear the voice of Jesus saying, “Thou dumb and deaf spirit, come out of him, and enter him no more”; and the spirit rent me sore, and came out that same hour. Some of my children were there, and, crying, said, “Oh, dear, our father is dead!” Blessed be His name, I had only then commenced to live! My bands fell off, my tongue was loosed, and I immediately rose and told the people that Christ had saved me. My dear brother Bartholomew was saved the same night. No human instrument pointed me the way; God began it and God finished it. I told the people that my wife had been dead three years, and that I had been under deep conviction ever since that time. The change was so great that I walked about the hall looking at my flesh. To me it did not seem the same colour. My burden was gone, and I told the people that I felt so light that if the room had been full of eggs I could have walked through and not have broken one of them. Glory be to God for His wondrous way in dealing with me! I went forth

A NEW CREATURE IN CHRIST.

When I arrived home my children were called, and for the first time in that gipsy home I knelt with them in prayer. I began at the right place—with my dear children. I shall never forget that night; how I sang! and well I might, when such a sinner as I had been was delivered from my guilt. My joy was indeed great, and I told my children that “old things had passed away,” and that we must lead a new life together. I did not sleep much that night. I was talking to Jesus, and asking Him how I should go on. A voice seemed to say, “Now are ye clean.” I said, “It is enough, Lord. My soul believes it. What must I do to keep clean?” A voice came again, “Abide in Me.” I did not know at that time that it was in the Bible, but you will find it in John xv. 3, 4. Oh, how sweet it sounded to my soul! I was lost in wonder, love, and praise, and fell asleep singing—

“My Jesus, I love Thee,
I know Thou art mine.”

In the morning I went on my knees in my gipsy van and asked God to guide me by His Spirit to live as He would have me, for I was willing to obey Him. Going outside and looking round the van, I thought I never saw anything look so new and bright. My brother Woodlock came to me and asked me how I had been saved, for he had heard the news. I told him I was a new man, that I had found a peace as calm as a river, and that Jesus had cast out the evil spirit. He replied, “Yours is a real conversion.” The devil made my statement a snare for

him, telling him that he must feel just exactly as I felt, or he would not be converted, so he was kept in bondage till the following Sunday. After breakfast I again prayed with my children, and asked God to save them, receiving an impression while I was praying that I must go and speak to the other gipsies that were encamped on the same piece of ground, numbering about twenty families. Being quite willing to take up my cross I obeyed and went; when in their midst I began to sing, and I told them what great things the Lord had done for me. Many of them were bathed in tears. I turned round to my brother Bartholomew's van, and saw him and his wife on their knees, and she was crying to God for mercy. God saved her there and then. My brother Bartholomew and I then commenced a prayer meeting in one of the gipsy tents, and my eldest son and daughter were brought to Christ that morning, with several others, until thirteen gipsies professed to find Christ as their Saviour. I shall never forget

OUR FIRST PRAYER MEETING.

We were like the woman at the well, crying, "Come, see a man that told me all things that ever I did. Is not this the Christ?" The prayer meeting ended, and there was a calm.

Now commenced a new life. My attention was first drawn to my fiddle, that I had played and loved in the dancing saloons; and so that it should form no temptation to me, I made up my mind to part with it, although it had brought me in great gain. I took it to a pawnshop in Shepherd's Bush, and asked the broker what he would give for it, as I wished to sell it. He said, "What! sell your best friend?" I told him I had found Jesus, and He had taken away all desire for worldly things. He wept, and taking my hand said, "May God bless you," and we parted. This was April the 6th, 1869.

Mr. Henry Varley heard of our conversion, and came to invite us to his tabernacle. We accepted his invitation, and received considerable help from his preaching. He put a mission tent on the ground where we were staying, and called it the "Gipsy Tabernacle." A lady volunteered to teach the gipsy children in the daytime, and several young men came in the evening to give us an hour's reading, and to hold services on different nights in the week. On April 11th, 1869, my dear brother Woodlock found Christ in Mr. Varley's vestry, and joined us in praising God. At this time the devil began to rage. Seeing he had lost three of his servants he did his best to upset us, and we were all turned off the ground where we had been staying. Some of the friends told me to hire a field. I did so, at a rent of £25 per annum. We moved our tents and vans into this field, and all the gipsies went with us. The tents were pitched all round the field, with the mission tent in the centre. Meetings were continually held, and we had every opportunity to testify to our gipsy friends what the Lord had done for us. But the enemy had not done with us. Several of the gipsies' antagonists got drunk, fought, and made a great disturbance; and as we had paid no deposit on the land we were again expelled.

We went to God in prayer, and asked His guidance in the matter, as we three brothers were determined to work for God. I was led to a farmhouse close by. Knocking at the door, the gentleman came out and

asked me what I wanted. I told him the Lord had sent me to ask him to let us come under the railway arch that was in the corner of his field. He said he was afraid to let us come in. I assured him that we were honest, and that he might use our horses—for we had bought more to enable us to go to Kent for the hop season, where we had worked for Mr. Hodge, Orphan Green, for many years. He seemed at a standstill, not knowing what to do. His wife then came out and entreated him on our behalf, and he yielded and gave me the key. We stayed there until September. He found work for us, and we had some precious times all the while we were there. We still kept going to Mr. Varley's tabernacle until we left for Kent, proving that "godliness is profitable for all things, having the promise of this life and that which is to come." Soon after we wrote to my father and mother, telling them we were converted, and then went to see them at Lowton Forest. They soon prepared something for us to eat. We told them that before we partook of food now we prayed. All knelt down, and my father cried for mercy, and said he ought to have set the example. Instead of that, we had come to teach him; and both father and mother rested upon the promise of God. They were then seventy years of age. They lived five years after that, trusting in the finished work of Christ.

WITNESSING FOR CHRIST IN THE HOP-FIELDS.

I have already intimated that we went down to Kent during the hopping season. This time someone had already told my master that his fancy men had turned religious. He replied that he was very glad to hear it. When I met him at the farm he said, "Good morning; I have heard good news." I told him at once that I had found Christ. He gripped my hand, and the tears stood in his eyes. He said, "You must come up to the house to-night, and then we can talk more about it." We accordingly went, sang some hymns, and talked about our conversion, and the power of God fell upon us. His wife said we had better turn it into a prayer meeting. We were soon on our knees, and I believe from that time several of that family were savingly converted to God. They built us a tent in the cherry orchard, and we held services right through the hopping season. The work was so blessed that Mr. Varley came down to help us. The policeman who was told off on duty there was told to take his staff with him. He replied to his superintendent that he would much rather take his Bible, for the gipsy was preaching Jesus, and such had been the change produced that the staff was not required. More blessed to relate, the policeman and his daughter were converted during the services there. Praise God!

At Michaelmas, the season being over, we made tracks once more for Cambridge, to settle down for the winter on a piece of ground near the Gas-house in Barnwell. On Sunday we commenced to sing the praises of God outside near our vans, and very soon a crowd of people congregated round us. We talked to them of Jesus and His love, and invited them to the chapel. We went off singing, the people following us, and the chapel was soon full. We never lost the influence of that meeting. All glory to our risen Saviour, who hath chosen the weak things of this world to confound the mighty.

(To be continued.)

MORE CHIPS.

By WILLIAM LUFF, *Author of "About our Father," &c.*

SKELETONS.—The answer given by a wee mite to the question, "What is a skeleton?" contains much wisdom. "Pleathe, mith, it ith a man ithout meat on him." Such is morality without Christ, God in human flesh; it is lifeless and hideous—a skeleton. Such would the Bible be without the atonement—bones, nothing but bones, and very dry bones too. Anatomy is a poor thing to satisfy appetite with. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." (John vi. 53, 54.) Take away the flesh and blood, and there is nothing left but death—a skeleton. A sailor friend of mine called upon some ministers, who were, so he said, making skeleton sermons. "Give us a good definition of salvation," said they. "Who delivered . . . doth deliver . . . will yet deliver," said he, quoting 2 Cor. i. 10, "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." That was firstly, secondly, and thirdly, with no bone, but all meat.

THE SNOWDROP.—How frail! and yet its frailty is its fortune, for its bell hangs so delicately that, whichever way the wind blows, the fragile flower meekly bows, submits, yields, and turns.

Though slender and tender the storm shall not rend her,
No haughty pretender a zephyr can bend her,
And yielding to God, God's own might shall defend her.

Christian, learn the snowdrop's secret. Be a pillar of brass in the breath of men, but be a snowdrop in the breath of God. "Yield yourselves unto God." (Rom. vi. 13.) "The will of the Lord be done." (Acts xxi. 14.) "Not my will, but Thine, be done." (Luke xxii. 42.) Whichever way the wind blows, bow and turn with it. "It is the Lord: let Him do what seemeth Him good." (1 Sam. iii. 18.)

HIDING—FOUND.—In chapter iii. 9 of Genesis and Philippians are two expressions that go well together—"Where are thou?" "Found in Him." "I hid myself," said the guilty culprit Adam. He did this in two ways—by a fig-leaf covering, and by trying to get away. Both failed. So all human attempts at hiding must fail. "Found in Him," as the flood found Noah in the ark, untouched and untouchable; as the man slayer was found in the city of refuge, beyond the reach of the avenger. "Found in Him."

By the Judge—no condemnation there.

By the accuser—no malice can injure there.

By sorrow—tears become diamonds there.

By temptation—no yielding there.

By death—his spear becomes our sceptre there.

"I hid myself"—what folly! "Found in Him"—what favour!

KEEP IN THE SUNSHINE.—One beautiful spring morning I heard a mother say to a girl who was taking out the baby, "Mind you keep him

MORE CHIPS.

in the sun." Like that nurse, I am trusted with a precious life, a soul, God's own newborn babe, and the Father says to me, "Keep him in the sun"—the sunshine of divine truth and favour.

"Walk in the light" (1 John i. 7).

"Walking . . . in the comfort of the Holy Ghost" (Acts ix. 31).

"Keep yourselves in the love of God" (Jude 21).

There is plenty of sunshine—sunshine is life and health; let us not go into the shadows of doubt or unbelief; let us be careful nothing comes between us and the Sun, the Sun of Righteousness.

"Rejoice and be glad, it is sunshine at last;
The clouds have departed, the shadows are past."

Let us keep in the unclouded beams.

BLACK AND WHITE.—Snow was covering everything as the train rushed over the country. Looking out of the window I saw a solitary rook settle upon the field of whiteness.

A black crow on white snow.

It reminded me of—

I. The wisdom of man
On God's purpose and plan.

How conspicuous by its darkness!

II. The black-winged world, dark with its midnight curse,
Upon the boundless plain of God's white universe.

We trust there is no other spot as black.

III. A man in heaven, if unforgiven.

"Where is your father," asked a Ragged School teacher of a black boy in a London school. "In heaven," was the reply. "And who is there with him?" Imagine his astonishment as the ignorant child answered, "The devil." Was he less orthodox than those who imagine the devil's children will be permitted to disfigure the purity above?

EARLY BLOOM.—"I have known pear-blossom in February; but it came not to fruit," said a country friend. So have I, in the spiritual orchard.

1. The early moral resolutions and fair hopes of the unregenerate.

2. Children, who in tender years revealed signs of virtue and natural goodness.

3. Converts who came out at the first invitation as apparently good cases.

How such disappoint parents and teachers, and, speaking as men, do they not disappoint the great Husbandman? Such "endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended" (Mark iv. 17).

THE PEACOCKS.—I was recently staying at a house, where the peacocks sunned themselves all the day before the window; they were seen there; fed there, and petted there. Next morning one was missing; he was looked for, and found moping alone and ill. Had he not usually been in his place, no one would have missed him. Live before God, and He will know all about thee. The master passed with his gun, but the birds knew him and feared not. They who keep *near God* never *fear God*, even when He assumes an aspect of terror. His gun is not for us, but for His enemies.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS xxxii.—(continued.)

WE come now to the consideration of what is in some respects the most important chapter of Jacob's history. Unlike Nathanael, of whom our Lord said, "Behold an Israelite indeed, in whom is no guile" (John i. 47), Jacob has, so far, been full of guile. It was of him the prophet spoke when he said to the descendants of Jacob, "Thy first father hath sinned" (Isaiah xliii. 27), and the verses we are now to consider will be better understood if they are read in the light of that statement.

Jacob had been away from his father's house for more than twenty years. He had left in disgrace, taking with him the character of a deceiver and a supplanter. His duplicity had aroused the ire of Esau, and the bad feeling thus engendered had been nursed during all the period of Jacob's absence. Like a smouldering haystack, this smothered malice was ready to burst into a flame at any moment. Jacob was aware of all this, and made his plans accordingly; but he seems not to have realized that it was not man, but God Himself, who was his greatest antagonist. He bore upon his soul the burden of unconfessed and unforgiven sin, and though the Lord designed to bless him, He could not do so until that sin had been dealt with and put away. The object of the night of wrestling was, it would seem, to bring Jacob to a sense of his guilt, and to humble him on account of it.

The scene of this memorable conflict was a portion of the high tableland of Gilead. Looking in a south-easterly direction, the patriarch would see clearly the grim and rugged rocks of Edom, around which the rough followers of Esau had been disciplined and trained. "To his right," says Samuel Cox, "and apparently in view from the elevation on which he stood—for he speaks of '*this* Jordan'—the river Jordan rushed through its sunken gorge. Before him, in a deep ravine, or chine, brawled the Jabbok, which drained the tableland he was crossing, wrestling and wrangling with the rocks over and round which it had to force its way." The troubled brook was a fitting symbol of the anxious thoughts that rushed in wild and terrifying tumult through the patriarch's mind, and as the shades of the night through which God wrestled with him gathered round the hills of Galilee, they harmonised with the spiritual darkness that encircled his fainting soul. The caravan, crossing the brook, had "gone before" the patriarch, and he was thus left alone, desiring that blessing from the Lord that was for some purpose so mysteriously and so long withheld, and that was afterwards so abundantly granted. In considering the verses which tell us of this conflict (24-32) we shall notice

I. HOW THE BLESSING WAS OBTAINED. Note here that (a) *Jacob was left alone* (v. 24): "Solitude," it has been said, "is the mother-country of the strong." It was certainly in the stillness of solitude that Jacob

was made strong (*v.* 28). Here the poor "worm Jacob" was clothed with the strength that made it possible for him to thresh a mountain (Isaiah xli. 14). Joseph Barker, who for many years was a backslider and a sceptic, tells us how he took the first step in the pathway of his return to Christ in the awful stillness of one of the vast prairies of America. Far removed from the confusion of human jangling, the thought of God's existence and majesty came upon him with such tremendous force that he could not shake it off. Was there not true philosophy in the words of Jesus when He said, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly"? (Matt. vi. 6).

(*b*) *Jacob was in danger.* We have read in previous verses of his fear of the armed men (*vv.* 7, 11). It may be that the dread of these ferocious warriors led Jacob to conclude that he must by some means obtain the help of God. Men have often been saved from sin by the fear of the consequences of sin. Men who have listened to burning words concerning wrath and judgment have sometimes said indignantly, "We refuse to be driven into the kingdom of God by the influence of fear." This is surely a foolish form of speech. Is it not better to be driven into the kingdom by fear than to be left outside to perish through indifference?

(*c*) *Jacob was striven with by a divine antagonist.* "There wrestled a man with him," it is said, "until the breaking of the day." Hosea, speaking of Jacob, says, "He had power over the angel" (Hos. xii. 4). An angelic nature appears to have been united in the person of the wrestler with a human form. An angel is a messenger. The angel of Hosea's narrative was evidently superior to other angels. It is probable that we have here the divine personage described by Malachi as "the Angel of the Covenant" (Mal. iii. 1), and spoken of by him as "the Lord." In His appearance to Jacob our Lord probably anticipated the incarnation. An old writer makes the quaint suggestion that in His pre-incarnate appearances our Lord was trying on the robes of His humanity. It is certain that Jacob regarded the appearance of this august personage as a revelation of Deity; for after he had received the blessing imparted by the mysterious stranger, he said, "I have seen God face to face." This narrative is usually interpreted in such a way as to make it appear that Jacob wrestled with God in the exercise of prayer; but those who take this view surely miss the whole point and purpose of the story. It is not said that Jacob wrestled with the man, but that "there wrestled a man with him." Jacob's only object appears to have been to resist the Divine antagonist. He wrestled not with God, but against Him. Hence it is said that "He (the man) saw that He prevailed not." It must have been Jacob's resistance that prevented his prevailing, and therefore it would appear that the wrestling angel sought to bring about some change in Jacob, which Jacob on his part resented with all the power he had. The object of the wrestling was probably to bring Jacob to see himself as a sinner, and to be willing to take the sinner's place. God cannot be on friendly terms with evil. He is the sworn foe of it in all its forms (Jer. xlv. 4; Zech. viii. 17), and

cannot look upon it with complacency (Hab. i. 13). The conflict with Jacob resembles, in some respects, the conflict of the Lord with the wicked antediluvians. The Spirit of God wrestled with men at that time quite as earnestly as the angel afterwards wrestled with the patriarch (1 Peter iii. 18-20); and when at last God said, "My Spirit shall not always strive with man" (Gen. vi. 3), He uttered words which supply us with a remarkable parallel to the request of the angelic wrestler when He said, "Let me go, for the day breaketh."

(d) *Jacob was brought to close quarters with his antagonist.* The Hebrew word for wrestling is one which signifies "to clasp round." There was between Jacob and the angel a hand to hand encounter. The soul of the patriarch felt the grip of the Almighty. Nothing less than this can ever bring about the conquest of a rebellious heart. The tame platitudes of unspiritual sermons will never humble the proud spirit of the ungodly.

(e) *Jacob was confronted by one who was intensely in earnest.* The wrestling is a proof of this. God is always in earnest in dealing with souls, and so also is the true servant of God. We see this in the way in which the angels hastened Lot (Gen. xix. 16), and in the way in which Paul pleaded with men to be "reconciled to God" (2 Cor. v. 20).

(f) *Jacob shewed a great disposition to resist his antagonist.* The one who wrestled with him continued to do so, we are told, "until the breaking of the day" (v. 24).

God in human form appeared,
And with Jacob strove;

Wrestling till the break of day,
Jacob's stubborn will to move.

How often has God wrestled with men through long periods of their history, although they have been "unrepentant all the while" (Heb. iii. 9; compare Acts xx. 31). The determination of Jacob to resist the angel is brought out with great force when it is said of the latter that "he saw that he prevailed not" (v. 25). It is possible to receive the grace of God in vain. The stubborn will may remain unyielding in the presence of the most blessed ministries. When most of the snow that has fallen on a wintry day has been melted by genial rays of sunshine, there are often isolated patches of it here and there that have remained unmelted and unmoved. So is it often with cold, unyielding souls, that have remained unchanged in spite of the most gracious opportunities. So was it with the scoffers on the day of Pentecost (Acts ii. 13), and with the men of whom Stephen said that "they always resisted the Holy Ghost" (Acts vii. 51).

(g) *Jacob was lamed.* The angel "touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint." "The man with whom he wrestles," says Dods, "touches the strongest sinew in his body, and the muscle on which the wrestler most depends shrivels at the touch, and reveals to the falling Jacob how utterly futile has been his skill and obstinacy, and how quickly the stranger might have thrown and mastered him." The energy of his nature had probably enabled Jacob to achieve the temporal successes of his life, and to make the ingenious preparations of which we have read, with a view to the assuaging of his brother's wrath; and he appears to have fallen into the mistake of supposing that it was a force that might be relied upon in his

approaches to God. How many make this mistake! We see on all hands how men rely more upon the arm of flesh than upon the power of God. Some are so slow to learn that "the flesh profiteth nothing," that they seem to regard it as if it were everything. "What is spirited," says one, "is not always spiritual." An eloquent prayer may be a splendid sin, and a great organization may be as a lifeless trunk, because they are the outcome of human rather than of Divine energy.

(h) *Jacob was in danger of being left without the blessing.* The angel said, "Let me go, for the day breaketh" (v. 26). It is as if He had said that it would be vain to strive any more, and that grace had been vanquished by pride and unbelief. It is an awful thing when God determines that nothing more can be done for the redemption of a soul; yet it can scarcely be doubted that there have been those of whom this was sadly true. It was perhaps true of the idolatrous Israelites when the Lord said to them, "Why should ye be stricken any more?" (Isa. i. 5), and when it was said to godless Samaria, "Ephraim is joined to idols: let him alone" (Hos. iv. 17).

(i) *Jacob succeeded in detaining his antagonist.* He said, "I will not let Thee go except Thou bless me." He could wrestle no more, but in the fervency of his spirit he retained his grasp of God. When there is a sincere desire for blessing mercy lingers even for the obdurate.

(j) *Jacob's pride was conquered.* The angel said, "What is thy name?" (v. 27). It must have been surely with a trembling frame, and with a face suffused with blushes, that the patriarch stammered out his answer in that one word "Jacob." The word Jacob means "supplanter," and when Jacob acknowledged that his name was Jacob, he did that which was equivalent to a confession of his sin. He took the place of a sinner, and the Lord "blessed him there" (v. 29). If we turn to Gen. xlviii. 15, 16 the scene is changed. Jacob is dying in Egypt, and with his hands upon the heads of Ephraim and Manasseh he thinks of Peniel, and of the night of wrestling, and as his heart goes up in supplication for these two sons of Joseph he says, "The angel which redeemed me from all evil, bless the lads." Redemption from evil was the peculiar blessing of Peniel, and he prayed that that same blessing might be granted to the boys. In his strength Jacob had striven with God (see Hos. xii. 3, revised), and had suffered an ignominious defeat, but the defeat was the prelude of victory. Out of weakness he was made strong. Made conscious of his sin he wept on account of it, and made supplication to God (Hos. xii. 4),

"And the longed-for blessing came."

Hosea refers to Jacob's blessing for the purpose of encouraging the ungodly to turn away from sin. He tells how Jacob found the Lord (Hos. xii. 4), and then goes on to say to the unsaved, "Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually" (Hos. xii. 6). In Acts iii. 26 we see the angel of the covenant again. He was sent; therefore He was God's messenger. He was sent to bless men, as He had previously blessed Jacob (Eph. i. 3). He was sent with a blessing for "every one" who was willing to receive His blessing (Mark xvi. 15). He blesses men by turning them away from sin (Ps. xxxii. 1). There is no greater blessing.

PROTESTANTS, AWAKE!

THE ROMISH PLAN FOR EVANGELIZING LONDON.

BY GENERAL SIR R. PHAYRE, K.C.B.

Remember our Lord's Warning Words with reference to these days in which we now live, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."—*MATT.* vii. 15.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape these things that shall come to pass, and to STAND before the SON OF MAN."—*LUKE* xxi. 36.

Also remember 1 *COR.* xvi. 13, "Watch ye, *stand fast* in the faith, quit you like men, be strong."

IT was announced in the public press that a priest of Rome, named Vaughan, who calls himself "Archbishop of Westminster," intended, during Lent, to send forth a host of Jesuits and other priests to Evangelize London by a Combined Religious and Political Movement. Moreover, that the movement, if successful, will be extended to England generally, so we may take it they are accordingly at work in the metropolis.

The idea of a country or city being "*evangelized*" instead of "*cursed*" by "seducing spirits" spreading in it a hellish spirit of apostasy from the Living God to serve idols, is certainly a remarkable "sign of the times" in which we are now living.

Popery is a *human device* for placing men at the feet of the priest instead of Christ. It deludes its victims into the belief that the priest is *the only point of contact* where the sinner and a God of mercy can come together; and if we refer to the following passages of the prophet Jeremiah, we shall see that in his day, when the Jewish priests exalted themselves and the Temple Services above JEHOVAH, and rejected the WORD of THE LORD, the sentence came forth, "Cursed is the man that trusteth *in man*, and maketh flesh his arm, and whose *heart* departeth from the Lord," &c. That is Popery pure and simple! Protestantism is the *very opposite*. It is described in the words, "Blessed is the man that trusteth in THE LORD, and whose HOPE THE LORD IS!" See Jeremiah v. 30-31, vi. 16, vii. 4 and 18, viii. 9, and xvii. 5-8.

When the same Spirit of Apostasy showed itself in the apostle Paul's day, he denounced it in connection with the present dispensation, by the awful words of the Holy Spirit in Galatians i. 8, *twice repeated* to emphasize them—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Thus we know what we are to expect as the fruit of the so-called evangelization under reference.

Paul preached the Gospel of the kingdom of God as opposed to the kingdom of Satan. He told Timothy twice that he was ordained a *preacher* and an apostle, a teacher of the Gentiles in faith and verity. He makes no mention of the word "priest," neither did the Great Head of the church when He gave him his life-work to do in the following words (Acts xxvi. 16-18): "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee," &c.

There are no sacrificing priests in the present dispensation; the Royal Priesthood spoken of in 1 Peter ii. are the only priests.

Instead of *the leaven* of Rome *evangelizing* a country, it is described as "*a curse*" in the following passages—2 Thess. ii. 3-12, 1 Tim. iv. 1-6, 2 Tim. iii., Rev. ix. 1-3;

and in Rev. xii. 12, God speaks of it as Woe with reference to these last days, "Woe, woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Since 1850, when the Romish hierarchy was allowed to return to this country, the late Dr. Wylie warned us of the *kind of evangelization* that would inevitably follow; and no one can deny that up to the present date we have incurred most, if not all, of the evils described; and there can be no doubt that if the nation allows this priestcraft to spread at the rate that the priest Vaughan and others, his fellows, would have it do, we sign the death-warrant of our civil and religious liberty, and of our national existence also.

Dr. Wylie's description of the fruits of Popish leaven, drawn from history, is as follows:—

"It depopulates kingdoms, annihilates industry, destroys commerce, corrupts government, arrests justice, undermines order, breeds revolution, extinguishes morality, and nourishes a brood of monstrous vices—murder, perjury, adultery, indolence and theft, massacres and wars. It enfeebles and destroys the race of man, and annihilates the very cement of society. Popery has been on its trial before the world these three centuries, and evil are the effects which it has produced under Heaven where it has existed. It is truly **THE ABOMINATION THAT MAKETH DESOLATE.**"

Read over the revelations of the Parnell Commission and of our interior economy generally from those days to the present, and then determine what you will do!

True Evangelistic Work consists in preaching the Gospel of the grace of God, which alone bringeth salvation. It exalts Christ, not man. It teaches that "the Son of God was manifested to destroy the works of the devil." It is the glad announcement to sinners that a **PERFECT ATONEMENT** for all their sins has been made once for all by the death of Christ on the Cross; and that "when He *had* **BY HIMSELF** (as Priest and Victim) purged our sins, sat down on the right hand of the Majesty on high," where *He now lives* as our Advocate, our Mediator and Intercessor, our Prophet, our Priest, and our coming King; that **WHOSOEVER will** may take of the water of life freely, coming directly to God through Him, *without the intervention of any so-called Priest.*

Read the revealed description of Him as our Great High Priest and **HEAD OF THE CHURCH**, vouchsafed to us in Revelation i. 10 to 18, and then compare it with the following blasphemous and equally ridiculous pretensions of the Pope, and choose this day, as they had to do in Elijah's day, whom you will serve: "If the Lord be God follow Him, but if Baal (or the Pope) then follow Him."

As the **FALSE LAMB** of Revelation xiii. 11, but *speaking as a Dragon*, and "Exalting himself above all that is called God or that is worshipped," the Pope proclaims his pretensions as follows—

"In the name of Christ I **AM SOVEREIGN!** I acknowledge no Civil Superior! I claim to be the **SUPREME JUDGE** and **DIRECTOR** of the Consciences of Men; of the peasant that tills the field, and the Prince that sits on the Throne; of the household that lives in the shade of privacy, and of the **LEGISLATURE** that makes **LAWS** for the Kingdom. I am the sole, last, supreme **JUDGE** of Right and Wrong: Infallible in matters of faith and morals." Here "the lord god the Pope" appears in *propria persona* as antichrist. Certainly not as an **EVANGELIST!**

The object of this kind of Evangelization, as the late Romish priest Manning said, was "to *Subjugate* and *Subdue* the **WILL** of an Imperial Race, because England is the head of Protestantism. All the roads of the World meet in this one point; and this point reached, the whole World is open to the **CHURCH'S**

WILL! England is the Key of the whole position of Modern Error." So Rome's object is *political*, NOT to save souls! God says in Rev. xviii. 13 that, on the contrary, she traffics in "the souls of men." That Witness is true!

Hear also Rome's principal Saint, Liguori, on the dignity of the priests (part I. chap. iii. p. 67): "It is a great advantage and happiness to be a priest—to have THE POWER of *making* THE INCARNATE WORD [revealed in Rev. i. above] descend from heaven into his hands, and of delivering souls from sin and hell; to be the Vicar of Jesus Christ—the Light of the World, the Mediator between God and man; to be raised and exalted above all the monarchs of the earth; to have greater power than the Angels; in a word, to be, as St. Clement says, A GOD UPON EARTH."

"In a word . . . without Priests we cannot be saved. The Priest by the power of his sanctity has to carry the weight of all the sins of the world."

But with regard to the Jesuits.

There is not a Roman Catholic country in Europe that has not been compelled either to expel them, or to enact laws for the control of their colleges and monastic institutions, where political plots and intrigues of all kinds are hatched, and the grossest possible violation of the law perpetrated.

When expelled from France—

"The Parliament of Paris summed up the reasons for their decree in the following words: 'These doctrines [of the Jesuits] tend to the destruction of *the law of Nature*—that rule of morals implanted by God Himself in the heart of man—and *consequently to the rupture* of all the bonds of Civil Society, by authorizing lying, robbery, perjury, *the most criminal impurity, and all passions and crimes in general*. They teach secret compensation, equivocation, mental reservation, probabilism, and philosophical sin. Their doctrines tend to *the destruction of all sentiments of humanity amongst men*, by favouring homicide and parricide, and the annihilation of the Royal authority.'" This, and an idolatrous ceremonial, constitute Rome's plan of evangelization.

Mr. Vaughan began his work at Westminster by calling the Religion of the Protestant Reformed Church of England, as described above, "*a false religion*." See his letter to *The Globe* of the 29th Sept., 1892.

His next manœuvre was the utterly disloyal exaltation of the Pope above the Queen in connection with a city banquet a few months ago.

He then had the insolence to exalt a Romish Saint, *that they call Peter*, above our Head of the Church, the Lord Jesus Christ Himself, as revealed in Revelation i. 12 to 18.

And now comes this "*opening of this bottomless pit*," of which the Spirit speaks expressly in 1 Timothy iv. ; 1 John iv. 1 ; and Revelation ix. 1-3.

Let every Protestant minister and layman remember with reference to these "Seducing Spirits" of 1 Timothy iv. 1: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine."

Believer, "hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

As our Lord said of Judas: "Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." So say we of these Apostates if they repent not. God in His mercy calls at this moment to His people in Rome: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. xviii. 4, 5).

BIBLE READINGS.

THE FIRST EPISTLE GENERAL OF ST. PETER.

(Continued from page 57.)

486.—Eighteenth Reading. WORDS TO WORKERS.

(Chap. iv. 7-11.)

1. *The Worker's Mind* (v. 7).—"Sound-minded" (Rom. xiv. 5, 22, 23; James iv. 17; Eph. iv. 14). Settled in mind on all doubtful points; no looking back.

2. *The Worker's Meditation* (v. 7).—"Sober unto prayer," R. V. Calm, quiet waiting before God (Lam. iii. 25, 26; Hab. ii. 1; 1 Thess. v. 17). Pass all over to Him.

3. *The Worker's Manner* (v. 8).—Love. It is not in word only but in action (1 John iii. 18). Notice its strength, "fervent," or at full stretch (cf. chap. i. 22); its sphere, "among yourselves." It is sometimes easier to love outsiders. Why? Because we do not see each other's inconsistencies.

4. *The Worker's Method*.—"Covereth sins" (cf. Prov. x. 12). Does not prevent reproof (Lev. xix. 17), but that needs special grace and long-suffering (2 Tim. iv. 2). But it does forbid needless repetition, and imputes good motives for doubtful actions and finds extenuating circumstances (1 Cor. xiii. 5-7).

5. *The Worker's Means*.—Hospitality, not "banquetings," but be kind and generous. Do God's work and cheer the lonely (Ps. lxxviii. 6). Refresh some weary one by an evening's intercourse. Invite to the seaside some city worker, or help the "day-in-the-country" funds (note Heb. xiii. 2), and that without grudging (2 Cor. ix. 7).

6. *The Worker's Ministry* (v. 10).—As good stewards. Then what is needful? Faithfulness (1 Cor. iv. 2). All have some talent from the manifold grace—time, money, voice, public speaking, influence. See it in 1 Cor. xii. 28 and Eph. iv. 11-13. Do you use well what you have, or grieve for what you have not?

7. *The Worker's Motive*.—"That God may be glorified." Is this the object of all our teaching (2 Cor. iv. 5), giving (Matt. vi. 1), and suffering (Phil. i. 20). If not we shall suffer loss, though we are saved (1 Cor. iii. 15); but He, in spite of all, shall be adored throughout "the age of ages" (Greek).

487.—Nineteenth Reading. SORROW AND SUFFERING FOR THE CROSS OF CHRIST.

(Chap. iv. 12-19).

1. *The Triumphant Quality of Suffering to be Apprehended* (v. 14).—Suffering is twofold: God-sent, as sickness, loss, death; and God-sanctioned, as persecution. Both are to refine us and make us like Him. Note, He shares it all, for they are the sufferings of Christ (Col. i. 24);

the Head suffers with the members (1 Cor. xii. 26). But in all we must rejoice (Acts v. 41). Look to the end and be glad! Why? Because rejoicing in Him and His keeping power (chap. i. 5-8) our faith is found unto praise, honour, and glory at His revelation. Was ever more seemingly dismal failure, but real triumph, than His? So may ours be; if we share His Cross, we shall also share His Crown. (2 Tim. ii. 12.)

2. *A Treacherous Quartet of Sin to be Avoided (v. 15).*—Perhaps we are not guilty of the first or third crimes in deed, but what of thought? (Cf. Matt. v. 21-32). Do we ever steal other people's characters or time? Are we busybodies? (*αλλοτριοεπισκοπος*, really overseers of strangers—a word coined by St. Peter). If we suffer as such there is no glory in it, but it serves us right.

3. *Terrible Questions for Sinners to be Answered (vv. 17, 18).*

How be saved? Not by neglect (Heb. ii. 3), much less by rebellion (Ps. ii. 1-5).

Where appear?

Not in the clouds, because they are not His saints (Jude 14).

Not at the marriage supper „ „ blood-bought (Rev. xix. 7, 8).

Not at His right hand „ „ justified (Matt. xxv. 40).

Not in the glory of heaven „ „ sanctified (Rev. xxi. 27).

Where, then? On His left hand (Matt. xxv. 41), and at final judgment of doom (Rev. xx. 15 and xxi. 8). Then be warned in time (2 Cor. vi. 2; John vi. 37).

4. *Trustful Quietude of Soul to be Acquired (v. 19).*—How?

(a) Commit your soul for keeping to a *faithful* Creator; *i.e.* One who ever retains an interest in His works.

(b) Consider if your sufferings are “according to the will of God” or the result of sin.

(c) Continue in well doing (Gal. vi. 9).

EDWARD J. BELLERBY, M.B.

488.—HITHERTO AND HENCEFORTH.

Hitherto and Henceforth be our words to day;

Hitherto He's led us, brought us on our way,

Hitherto hath blessed us, filled us with good cheer,

Hitherto hath helped us through the changeful year.

Hitherto hath pardoned in His wondrous grace,

Hitherto protected and guided in our race.

Henceforth he'll be with us, round about us sure,

Henceforth let us trust Him, to the end endure;

Henceforth leave behind us the world and all its ways,

Henceforth worship only our Father all our days,

Henceforth steadfast stand in the doctrines of our Lord,

Henceforth have our eyes upon the glorious reward.

2 Sam. vii. 18.

Joshua xvii. 14.

1 Sam. vii. 12.

Num. xiv. 19.

2 Chron. xxxii. 22;

Exodus xv. 13.

Ps. cxxv. 2.

Ps. cxxxi. 3.

Deut. xvii. 16; Rom.

vi. 6; Eph. iv. 18.

2 Kings v. 17.

Eph. iv. 14.

2 Tim. iv. 8.

G. GILLINGHAM.

NOTICES OF BOOKS.

Books or other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked "For FOOTSTEPS OF TRUTH."

THE SPIRITUAL GRASP OF THE EPISTLES. By Rev. C. A. FOX, B.A. Partridge & Co. 2s. 6d.

Here is a little book which we unreservedly commend to those of our readers who are Bible students, and we hope and believe there are many such amongst them! Within a small compass they will find here a store of precious and suggestive thoughts, calculated to guide, instruct, edify, and help both the teacher and the taught. Mr. Fox's express object has been, he says, to furnish the less-instructed believer with a concise, vivid idea of the leading subject, and divine intent, of the different epistles; to enable him, in fact, "to get the spiritual grasp of a whole epistle at once, and that in a permanent, portable manner suited to the equipment of the spiritual student." Looking carefully through these weighty pages, however, one feels that, in addition to this, they do much to justify the warmly-approving words of the late Mr. Spurgeon, "Mr. Fox ought to be made a preacher to preachers," &c.

The little volume opens with two introductory chapters on "The Unity of the Holy Scriptures" and "On Reading the Bible," both of which are particularly interesting and valuable. The second of them ought, we think, to be issued separately for wider circulation. The remainder of the book is occupied with the first nine of St. Paul's epistles—Romans to 2 Thess.—giving a general outline of each, with its distinctive key-note and subject-matter; and this, too, not merely from a scholarly standpoint, but from the practical and spiritual as well—indeed it is the *spiritual* element which is kept prominent throughout.

One brief quotation will indicate the quality and tenor of the whole.

Gal. i. 8, 9, "The purity of the gospel which we deliver is evidently, in the eyes of the apostle, of the deepest moment. In spite of the lax tone of the day it still holds good that the chief beauty and power of truth is that it is true" (page 26).

Mr. Fox is essentially a poet, and whether he writes cantos or commentaries; whether in paragraphs or in poetic periods, he will be found to write as a poet; but there can be no question about the solid worth of the little treatise before us; and if we have written warmly it is because it is a real pleasure to be able to give approval so unqualified. Our one regret is that the book does not include a summary of the *whole* of the epistles; but a second series must certainly, we think, be contemplated.

We are glad to call attention to the fact that Mr. Willy's deeply interesting and profitable lecture, entitled *THE POTTER* has now ap-

peared in print, and, together with ten illustrations by the author, is published at 2d. by Mr. Holness, 14, Paternoster Row. We feel confident that those who have heard Mr. Willy deliver this original discourse will be glad to secure this little book, and we should strongly recommend others to obtain copies.

HEATHEN CLAIMS AND CHRISTIAN DUTY. By Mrs. BISHOP. And

OUR OMNIPOTENT LEADER. By C. H. SPURGEON. Morgan and Scott. (2d.)

This little book consists of an address delivered by Mrs. Isabella Bishop, F.R.G.S., at the Gleaners' Union Anniversary, in Exeter Hall, Nov. 1st, 1893, and a sermon preached by C. H. Spurgeon at the anniversary of the Wesleyan Missionary Society in Great Queen Street Chapel. The one tells how the fields are white unto harvest in many lands, as seen with her own eyes; the other shows how, since Christ hath said, "All power is given unto Me in heaven and earth," the church of God has in her "Omnipotent Leader" sufficient to meet that need. We heartily commend this little book for distribution amongst all thoughtful readers, and especially to those exercised about missionary work.

HIEROGLYPHIC BIBLES. David Bryce & Son, Glasgow.

These little books cannot fail to attract and interest youthful readers. They have here a series of the more notable and striking scenes and narratives in the Scriptures told in simple language, together with hieroglyphs. They form two small volumes, the one containing Old Testament stories, and the other New Testament. We are confident that these books will cherish in young minds a love for the Bible.

HYMNS FOR DAILY USE. By GEORGIANA M. TAYLOR. Drummond's Tract Depôt, Stirling. 1s.

These hymns, by the well-known author of "Oh to be Nothing," are written chiefly on the subject of "Daily Living." They are printed on artistic cards, illuminated with sprays of flowers; each packet contains twelve cards. We recommend Sunday-school teachers, and others engaged in similar work, to procure these attractive cards and helpful verses.

HANNAH COLE: A TRUE STORY OF GRACE. By LUCY A. BENNETT. Holness.

This charmingly told story of grace is calculated to prove eminently useful in leading others to the Saviour from amongst the humble poor. Published at one penny, it should be extensively distributed, particularly in rural districts.

The following magazines, booklets, &c. have also been received:

The Messiah's Kingdom.
North Africa.
Young Methodism.
Report of Orphan Homes in Scole.
Our Darlings.
The Lantern.
Out and Out.
Report of the Congo House Training Institute.
The Christian Treasury.

The Quarterly Record of the Trinitarian Bible Society.
The London City Mission Magazine.
The Silver Morn.
The Monthly Record of the Protestant Evangelical Mission.
Divine Life.
The Expository Times.
All the World.
The British Evangelist.

Rest and Reaping.
South African Pioneer.
Excellent Things.
The Reaper.
Good News.
The British Messenger.
The Gospel Trumpet.
Railway Signal.
On and Off Duty.
The Thinker.

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NOTES FOR THE MONTH.

THIS being the
JUBILEE YEAR OF THE YOUNG MEN'S
CHRISTIAN ASSOCIATION,

of which the editor has been a member for thirty-four years, three of which he held the office of Secretary of the north-west branch at Stafford Rooms, our purpose is to give portraits of some of the principal leaders of this magnificent organization, which now consists of 5158 branches, spreading over the greater part of the civilized world. As our readers are aware, we began this series in our January number with the portrait of the veteran founder, Mr. GEO. WILLIAMS. Dr. Newman Hall's appeared last month, he being one of the oldest friends and helpers of the Association, frequently taking part in some of its most important meetings. This month we have the pleasure of giving the portrait of

MR. E. J. KENNEDY, SECRETARY AT
EXETER HALL,

who has gained the esteem and affection of many thousands of young men during the nine years he has held that responsible position.

Mr. Kennedy was born in Seymour Street, Portman Square, on August 17th, 1855. He was "born again" on April 19th, 1874, the means used being a tract, entitled *To-night or Never*, handed to him by his brother-in-law, Mr. G. V. Arrowsmith. Up to that time he had been utterly indifferent to religion, and was entirely ignorant of God's plan of salvation. No one ever spoke to him about his soul. The Holy Spirit alone convinced him of sin, and of his need of a Saviour; and the same night that the tract was given to him he knelt down and gave himself to God.

He began to work at once. A few days after, though knowing nothing of his Bible, he took three or four little children at a children's service and tried to explain to them the Way of Life. It was a strange experience to him, for although young he had lived a very wild, foolish life, and the change was striking in the extreme.

For some time he worked considerably among children. At the age of twenty, at the invitation of the Honorary Secretary of the Evangelization Society, he allied himself with that body, and freely gave much of his spare time. He fully recognizes the great help he received from his contact with that splendid work. He has always taken the deepest interest in

sea-side open-air work, and has been permitted to see considerable fruit from this valuable method of gaining touch with old and young alike.

He joined the Committee of the Young Men's Christian Association in 1883, and received an invitation to take up his present position early in 1885, since which time he has been actively connected with Y.M.C.A. work, both at Exeter Hall and throughout the country.

Considering the importance of the position Mr. Kennedy occupies, for which he is so admirably suited, and the vast influence he exerts over young men who every year pour into our Metropolis, we confess it is with feelings of regret we hear that he is shortly about to retire from that position for the purpose of episcopal ordination; and we can only pray that another of similar qualifications may be raised up to fill his place, and that he may be as abundantly blessed in the future as he has been in the past.

* * *

Not a few of our readers and fellow-workers will remember the name of Miss M. J. HOWKINS, who occasionally contributed instructive papers to *Footsteps of Truth*, and who was a quiet worker for the Master at our Hall in Carshalton, and at other branches of the Evangelistic Mission. We have only recently heard of her departure to be with Christ, which means the loss of another true labourer from the harvest-field on earth. About fifteen months since she went to Barcelona, in Spain, to assist Mr. Payne, where, after having learned the language, she took up the work of visiting, and helped in the preparation of a monthly Evangelistic paper. The excessive heat of the climate, however, gradually overcame her, and during the hottest season it proved too much for her; early in October she became prostrate and took small-pox, after about one week's illness of which she passed away. She was unconscious most of the time; but on the Friday morning she rallied somewhat, and much enjoyed the reading of a psalm by Mr. Payne, and repeated several times "His shade," and expressed her regret at not being able to help Mr. Payne with that month's magazine. In the afternoon of that day, however, internal hemorrhage came on, and she quickly passed away. Her sudden end was a great shock to all who knew her, for she was a devoted and intelligent Christian worker.

EVANGELISTIC MISSION.

WILLESDEN HALL.

THE FIRST ANNIVERSARY of the Willesden Hall branch of this Mission was held on Wednesday, January 31st, when a goodly number sat down to tea. The hall had been beautifully adorned with palms, ferns, and a choice assortment of winter flowers, lent and arranged by the ladies, adding greatly to the cheerful, happy appearance of the building.

In the evening at 7 o'clock a large number gathered for the public meeting, when Mr. J. E. Mathieson presided. After the singing of the hymn "O God our Help in Ages Past," and an opening prayer from Mr. W. Holmes.

Mr. C. RUSSELL HURDITCH, gave an interesting outline of the work accomplished at the hall during the first twelve months of its existence. Many souls had been gathered to God in the services held there, some of whom had joined the various churches in the neighbourhood, but most of whom were in the hall that night. The one aim of this Mission was to work in quite an unsectarian way. There were some fifty or more in fellowship, and the number was increasing every week. A Sunday-school had been started, which now numbered about 140 children. The growth of this department of the work had been remarkable, several of the little ones having given their hearts to God. Bible-classes for young men and women were also in a prosperous condition. A mothers' meeting had also been very successfully organised, and, on the whole, looking back over the various branches of the Mission, he did not think he could find one that could shew better results in so short a time. With so much to encourage them he urged all the friends to press forward, and reminded them, in concluding, that there was still over £200 due on the building fund, which he hoped would shortly be met.

Mr. J. E. MATHIESON expressed his joy at being present at the first anniversary of the work in that hall, and gave a brief, earnest address on "Encouragement in God," bringing out four attributes of God, as seen first in Psalm lxxxix. v. 8, "Who is a strong Lord like unto Thee?" Our God is a God of MIGHT and POWER. This is shewn in creation, and in the mighty agencies at work in nature. For instance, if a telegraphic message could have been despatched to announce the birth of Christ, and it had

been travelling at the rate of 180,000 miles an hour, there are stars which have recently been discovered which this message could not yet have reached! It is altogether inconceivable, but serves to shew us, in some measure, that our God is indeed a God of might and power.

2nd. Our God is a PARDONING God. Micah vii. 18, "Who is a God like unto Thee that pardoneth iniquity." This is pathetic when we remember that all over the earth there is a craving after God, yet in all the many religions there is not one that speaks of a pardoning God.

3rd. Our God is a God of HOLINESS. Ex. xv. 11, "Who is like unto Thee, O Lord . . . glorious in holiness," &c. Impurity characterises heathenism, but our God is a God of Purity.

4th. He is a PITYING God. Ps. xxxv. 10, "Who is like unto Thee, which deliverest the poor," &c. Our God is a God of compassion.

Mr. R. Burn, of the City Y.M.C.A., said that if a Christian Church was anything at all it was

1st. *Aggressive*. Ninety per cent. of the people do not go to church at all, and it was our business to get them to come and hear the gospel preached.

2nd. *Prayerful*. If we pray about these non-church goers we should soon hear of them coming to hear the gospel of the grace of God. We should be "helping together by prayer." Men may stand on a platform and preach all day, but without prayer they cannot do anything good. Just in proportion as God's people are a praying people souls are released and set free.

Mr. Garrioch followed with telling words on the same lines, adding that ORGANISATION was also a great power for good.

After a short address from Mr. BILSON, on the importance of private and social prayer, and personal testimony to God's faithfulness,

Dr. GRITTON gave a brief exposition of Paul's epistle to Philemon. This was indeed a description of all Christians. There was scarcely any good thing to be said of any Christian but what might be said of him. He was full of love. His house belonged to the Lord. The love in his heart found utterance in his house. Yet he had a defect, and so Paul's prayers for him (v. 6), "that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." This was the defect and the

method of removal. Philemon was not acknowledging every good thing that was in him in Christ. Most of us make a great deal more than is true of us. We affect more holiness than we really possess, while some affect to have been more wicked than they really were. Philemon's fault was in the other direction. We do not acknowledge all the good gifts God gives us in Christ. Let us pray for the added grace to acknowledge and to use them. There are undiscovered powers within us, and we are not doing our best to discover them. Let us get to work to find out these powers, and then use them for the glory of God.

A few further words from Mr. GEO. HUCKLESBY (who is giving special addresses at Willesden Halleach Sunday and Wednesday during February) brought the happy proceedings to a close.

The North-west London Evangelistic Choir kindly gave their assistance, and added to the enjoyment of the evening by their singing of several gems from "Songs and Solos."

* * *

THE PRESENT DISTRESS AMONGST OUR LONDON POOR.

THE following are a few specimen cases out of many that have been investigated and relieved by our lady visitors and others during the past few weeks—

1. "Husband out of work for weeks. No firing during the bitterly cold weather. Regular attendant at meetings."

2. "Husband out of work eleven weeks. Only wood burning in grate. Baby ten days old. Three other children."

3. "Husband been ill with rheumatic fever four months, returned to work this week; baby three weeks old, three other children."

4. "Husband and wife out of employment six weeks, with aged mother and sister incurably ill without food or fire."

5. "Bricklayer (out of work some weeks) and wife with eight children, sickness and dire need."

6. "Messenger, long ill and unemployed, with eight children, some ill, and some recently buried."

7. "A young married couple (husband out of employment six weeks) without food or fuel."

8. "Woman with three children, much physical suffering, outdoor patient at hospital, husband only in occasional work."

9. "Christian woman (converted at

Wilkesden Hall) whose husband has had no regular work for two years.

10. "A father ill for nearly whole of past year; some weeks in hospital. Known to the editor for many years as an industrious man, but earning a precarious living at odd jobs. Lately bereft of his wife."

* * *

AN AWFUL DEATH AND WARNING TO THE YOUNG.

THE following account of a dreadfully solemn case of a youth of about sixteen or seventeen years of age has reached us from one of our country mission stations. He was a very wild and reckless young fellow, and described as a "bad drinking lad." He was persuaded to attend the mission services from time to time, but soon ceased coming. Some time back he and his aunt, with whom he lived, removed to C—, and from all accounts was going from bad to worse.

One Sunday he drove over to S—, where he spent the whole day drinking—on and off—the result being when leaving the village in the evening, and while passing the Mission Hall he was heard swearing and crying out, "If I go on like this I shall be driving into hell in fifteen minutes." And within that time the trap and horse were discovered in a ditch, just outside the village, with the dead body of the youth under the shattered cart. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Let us hope that this will prove a lasting warning to many other reckless lads and young men.

* * *

AMONG other New Year social meetings in connection with the Evangelistic Mission was provided a treat for the children of the Mount Hermon Orphanage, as in previous years, but held later than usual on account of sickness, and concerning which we give the following extract from a local paper: "On Tuesday evening Kilburn Hall presented a scene of peculiar interest. The girls of Mount Hermon Orphanage were gathered there for their annual entertainment and Christmas-tree, and a brighter, healthier, happier set of children could not be found. The end of the spacious hall was decorated with flags, Chinese lanterns, etc. In the centre was the large Christmas-tree, bright with bags of sweets, pen-wipers, pin-cushions, and other smaller presents; while two long

tables, running from it on either side, bore the more important presents for the happy recipients. These were such as to call forth admiration from all. One table was gay with dolls for the younger girls—dolls dressed in varieties of costumes, all beautifully made—and with each was a second present. On the other table were the gifts for the older children. For those not above the enjoyment of toys were little model rooms, shops, a bath-room, and a dairy, etc., also scrap-books, etc.; while for the eldest were writing-cases, cuffs, comb-bags, work-boxes, and other useful articles. The earlier part of the evening was occupied with games; and it was a pretty sight when the girls went round singing to their action games, such as the one called "The Miller." Later on, the gas near the tree was turned down, and the lanterns and tree lighted. Then came the important part of the proceedings, the distribution of the presents. The larger ones bore the names of those for whom they were intended, and the girls were called up one by one to receive them. An hour more was devoted to games, and then the children returned to Cambridge Avenue, having spent a most enjoyable time. During the evening they sang very sweetly; and all who had the privilege of attending this happy gathering must have been impressed with the great value of the work that is being done at "Mount Hermon." Various friends of the institution contributed the presents given.

* * *

TO OUR LADY READERS.—A lady called at the office of the Evangelistic Mission a few days ago, and left, with a donation, a small parcel of warm, knitted chest-preservers. These have come in very useful for distribution amongst the poor, and will prove a great comfort, especially to those suffering from weak chests. We shall be very pleased if some of our lady readers would work others, and send them in for the poor in this and other needy districts. They are made of plain knitting, measuring 24 x 14 inches, with a slit in the centre, so that they can be easily slipped over the head.

* * *

THE GOSPEL IN INDIA.

FROM an interesting letter just received from Lord Radstock, we take the following extracts:—

"Aurangabad, Jan. 21st.—We have had a deeply interesting time. Three

weeks at Bombay, meeting every day with a few Christians before the Lord, besides gospel meetings for natives and English, and meetings in churches, we had several evidences of the Lord's work in our midst, and I hope several of us were brought to a deeper and more restful dependence on God. Here too it is very interesting. It is a small station, and only about thirty Europeans, but we found two or three seeking for more light; and we had a gospel meeting for natives in the hall of a college belonging to a great Mahomedan.

"Many Mahomedans listen with interest to open-air preaching, and I have had already two conversations with two of the highest of the Brahmin caste, who are seeking light; but one longs for more power in speaking to natives as to English. I am thankful to say I have been able to speak to a few natives myself in Hindustani, and to read the scriptures daily with my servant, an Afghan, who was baptized five years ago. On all sides I hear of great preparedness of ground, and the fields are ripening for the harvest."

"January 25th.—. . . I have seen two more Mahomedans who are honest enquirers. The missionary here is quite incapable of touching one-half of the work here, though most devoted and spiritual. The nearest mission station is forty miles away. There are millions who have never heard yet the gospel, but there are signs of increased interest."

". . . Another good meeting; several Brahmins and Mahomedans so softened and remaining in silent prayer."

* * *

A RICH SOUL-WINNING MISSION IN HASTINGS.

WE rejoice to hear of the good times Mr. W. R. Lane has been having at Robertson Street Congregational Chapel at Hastings during an eight days' mission. The meetings have been very well attended, and on the last day but one there was not an inch of standing room. The church was full upstairs and down for the after meeting, so that it was impossible to work amongst the people individually. Mr. Lane took the men down into the hall below, and Mr. New spoke to the women in the chapel. Numbers stood up to be prayed for, and many appeared to pass from death into life, as was shown at the testimony meeting on the following evening. May the Lord bless our dear brother in a similar way during his visit to Sidcup, where he is now holding a mission.

NOT WEARY IN WELL-DOING.

FROM the letter of a valued brother and aged Christian worker in the United States we give the following:

"The Lord has kindly prolonged my life to enter on another year (now in my 81st), and able still to work for the Lord preaching His gospel, travelling many miles every week ministering to poor country congregations. I welcome *Footsteps*, and am glad to meet so often therein, as it were, the friend of early days, Mr. Thomas Newberry, who, like myself, is far advanced in life. . . . Praying the Lord will bless your labours," &c.

* * *

GREAT excitement has been aroused in Cork on the subject of OPEN AIR PREACHING, systematic and cowardly attacks having been made upon the evangelists representing various Protestant organisations and churches. The police in considerable force have endeavoured in vain to suppress the violence of the mob, egged on by the Roman Catholics, though it was clearly stated in a letter to *The Times* that "the mission of the Cork evangelists was unsectarian," and that "it never entered their heads to

undertake a controversial crusade against the Roman Catholic religion"; but the Roman Catholic religion must ever be true to its persecuting principles, and persistent in its opposition to the gospel of Christ as declared in the Holy Scriptures.

* * *

WE regret to hear of the death on the 3rd. ult. of Mr. Christian Bateman, at the early age of 36—a young evangelist, who for a while was at one of the Eastern branches on the staff of the Evangelistic Mission, and for some years occasional preacher for other missions and societies. He has left a widow and three children (two others having died a fortnight previous to the date of their father), who we commend to the sympathetic and prayerful interest of our readers. The widow's address is 78, Grove Park Road, S. Tottenham, London.

* * *

WE regret to hear also of the death of the Comtesse Blanche de Hamd de Manin, who wrote the biographical sketch of the late Arthur Augustus Rees, which appeared in vol. ii. of *Footsteps of Truth*, p. 349. She peacefully departed to be with Christ on Monday the 29th ult.

WILTON HOUSE OF REST, ST. LEONARDS-ON-SEA.

FROM a number of letters received expressing their grateful appreciation of benefits derived during visits to Wilton House, we give the following extracts. (For particulars, see advertisement pages.)—ED. F. T.

"I am quite charmed with this prettily, pleasantly appointed home; it is so thoroughly home-like, and the Lady Superintendents are so kind and considerate. The situation of the house too is delightful."

"I must tell you what a happy fortnight we have spent at Wilton House. We have indeed enjoyed it so very much, and hope we may be able to come again. It was so pleasant to meet so many of God's dear children and have fellowship together."

"I thank God for renewed health and for the fellowship I had at Wilton House. It will be a time to be remembered by me with great pleasure."

"I feel I must write and tell you how very much my husband and I have benefited by our stay at Wilton House. We both thank you and Miss L— for your very kind attention. . . . My husband looks upon his stay with you as *one of the green pastures in the wilderness*, and hopes that many dear Christian friends may be led to Wilton House to get the same experience."

"I can truthfully say *I never enjoyed a happier week*, and shall always look back on my visit with pleasant recollections. I especially enjoyed the unity of the Spirit in the bonds of peace, and to me it was a foretaste of heaven."

"The stay at St. Leonards will not soon be forgotten, for there we found friends the best that earth affords, for such friends bring us nearer the great Friend."

"The recollection of the six weeks we spent in your happy home affords us much pleasure, and we cannot but recognise the truly Christian atmosphere which pervades the family in which your own loving sympathies exercise no mean post, and one of the pleasantest retrospects is furnished us in the acquaintance it has afforded us of the Christians there."



MR. W. HIND SMITH.
DISTRICT SECRETARY OF THE Y.M.C.A., EXETER HALL.

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See "Notes," page 135.

THE THRONE OF GOD AND THE HOUSE OF GOD.

THOUGHTS ON PSALM XCIII.

By MR. JAMES WRIGHT, of Bristol.

THERE is a word in the 5th verse of this Psalm which we meet with very frequently in Psalm cxix. ; viz., "testimonies." It is used in that Psalm as a whole ; and the "God-breathed" phatically said, "It is of those words can be "It endureth for ever." testimonies are very primarily to the contents it occurs ; viz., Psalm the divine "testimonies" two ; viz., The Throne of God.

I. THE THRONE OF GOD.

Verse 1 brings before us "The Lord reigning ;" *i.e.*, The Lord sitting upon His throne.

The eye of the seer rests upon His glorious *apparel*. He is clothed with majesty ; He is clothed with strength. And we are told "He hath girded *Himself* ;" *i.e.*, He is *self-invested* with these attributes. As He is not dependent on any other being for His existence, but is Jehovah—the Eternal "I Am ;" so He is not invested with power and strength by any other, but is self-endued therewith. The blessed and only Potentate ! As He said to Abraham, "I Am the Almighty God."

If we creatures have any power or strength it is because "*He giveth power to the faint,*" and *His* "strength is made perfect in weakness," but "*Power belongeth unto God.*"

Verse 2 presents the "throne" of Jehovah itself. The "throne" is a symbol of power exercised righteously, or according to law. Hence it is written, "Thou satest in the throne judging right." (Ps. ix. 4.) (Margin "in righteousness.")

But God being self-existent, almighty, and supreme, the law which guides the exercise of His power must be the expression of His own will, and can only be known to His creatures by His own gracious revelation. Moreover, being thus the revelation of His own will it must be the transcript of His own character. Is He Himself holy, just, and good ? Then the law must be *like* Himself, "Holy and just and good." Further, because God is immutable, as it is written, "I am the Lord, I *change not,*" therefore the law can never be changed—"Not one jot nor tittle of the law shall pass."

The throne of Jehovah, as the symbol of almighty power exercised according to holiness and immutable *law*, could speak only terror to a sinful creature, as long as that sinner remains justly chargeable with the guilt of his sin.

But when Jesus, having "by Himself purged our sins" (Heb. i. 3), "sat down on the throne of Jehovah," it became manifested to us as

"The Throne of *Grace*." (Heb. iv. 16.)

Grace now "*reigns* through righteousness" (Rom. v. 21), that is, on the ground of the propitiatory sacrifice of the Lord Jesus Christ, grace (including forgiveness of sins, life, righteousness, glory) is bestowed "*freely*" (as the royal bounty of a *king* upon his throne) to every *believing* sinner.

Verse 3 brings before us the sad fact that Satan stirs up *human* rebellion against this thrice-blessed throne of God!—the throne of unsullied righteousness—the throne of super-abounding grace! What a proof of the "desperate wickedness" of the heart of unregenerate man!

When that heart speaks out it says, "We will not have *this* Man" (the God-man) "to *reign*!" "Floods," or "waters," in the symbolical language of Scripture denote "peoples," "nations," "multitudes." (See Rev. xvii. 1, 15.)

So that this verse of Psalm xciii. refers to the same conflict as Psalm ii. 1-3; viz., to the conflict between the nations of Christendom and the enthroned Sin-purger—the Christ of God, who, at the close of the present dispensation, will, in obedience to the Father's will, "take to Himself His great power and *reign*!"

Verse 4 reveals the "peace of God"—the divine serenity of Jehovah, who is perfectly undisturbed by the human tumult below.

II. "THY HOUSE." (v. 5.)

Jehovah as King and Judge sitteth on a *throne*. Jehovah as the Father of the heavenly family dwelleth in a *house*.

This figure reveals to us the yearning of the infinite heart of God for *fellowship* with His creatures. Now, in regard to *this* branch of revealed truth, the "testimonies" of the Lord are "*very sure*"; that is, very definite and certain. For example, these "testimonies" declare that God's "house" in which He dwells, as a Father, consists of "living stones" (1 Peter ii. 4, 5); *once*, indeed, "dead," but "coming" (by faith) to the "Living Stone" (Christ), and resting *upon* Him (in the simple *reliance* of faith), instantly become instinct with *His* life. (Col. iii. 4.)

Each stone is thus united to, "quickenened," and "built up" upon Christ. So, no finally *unbelieving* child of the first Adam can ever have a place in God's spiritual "*house*."

Again, God's "testimonies are very sure" as to another truth; viz., that the *children* who will be presented "holy and without blame before Him in love," and will occupy the "many mansions" in the "Father's house," *become* children "by *faith* in Christ Jesus" (Gal. iii. 26), by "receiving Him," or "believing on His name." (John i. 12.) So, no finally *unbelieving* child of the first Adam will ever be included in the "family of God."

Such are the "testimonies" of the "Faithful Witness," and John the Baptist saith, "He that hath received His testimony hath set to his seal that God is true"; while, on the other hand, John the Evangelist says, in his first Epistle, chapter v. 10, "He that believeth not God hath made Him a liar."

“Holiness becometh God’s *house*,” just as “righteousness” becometh His “*throne*.”

“Seeing then that all these things” (the things that are seen which are temporal) “shall be dissolved, what manner of persons ought we to be in all *holy* conversation and godliness?” “Seeing that we look for such things” (the new heavens and earth, and the “Father’s house”) “let us be diligent, that we may be found of Him in peace, without spot and blameless.”

THE REBELS AND THE RULER.

PSALM ii.

By JOHN GRITTON, D.D.

MESSIANIC marks are indelible in this psalm. In few psalms are they more clear. For the confirmation of our faith it has pleased the Holy Ghost to set His distinct seal upon the second psalm as predictive of the resurrection of our Lord Jesus Christ from the grave and the final victory of His cause. The apostle Paul, speaking by the Holy Ghost in the synagogue at the Pisidian Antioch, in the course of his first missionary journey, thus refers to the psalm. He has spoken of the condemnation, death, and burial of our Lord, and adds, “But God raised Him from the dead . . . and we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children; in that He hath raised up Jesus again; as it is also written in the second psalm, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE” (Acts xiii. 30–33).

Listen again to the testimony of Christ Himself, “He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: *even as I received of My Father.*” (Rev. ii. 26, 27.)

We may consider it settled that in Jesus Christ we find the “Anointed,” the “King,” the “Son,” of the psalm.

It may cheer and strengthen us in days of rebuke and blasphemy, if we very deliberately consider the Holy One here set before us, and take note of the marvellous events which gather around him as herein declared.

In the psalm we notice one writer, but various speakers. It is a drama with fitting speakers and chorus. The speaker is changed six times, it may be more indeed, but six certainly. The choir-leader speaks thrice, the choir twice, the rebellious kings and rulers are heard once, the Lord Jehovah breaks in twice with His mighty voice from the heavens, while the Son of God, the Anointed King, the decreed Conqueror, speaks once as declaring the divine decree which He Himself heard from Jehovah.

The life and movement of the psalm are striking accompaniments to its eternal and decreed verities. The theme is unspeakably important,

and the music, whether of melody or of harmony, whether in solos or in chorus, is incomparably beautiful.

It may be noted as a curious fact, that in several Hebrew writers, as well as in some copies of the Hebrew text, the first and the second psalm are treated as one. In Dean Alford's Greek text we read, in Acts xiii. 33, "As it is also written in the *first* psalm." How may this be explained? By the thought that the righteous one of the first psalm is the rejected, but eventually triumphant, king of the second psalm, and by the reasonable suggestion that it is by the manifestation of the blessedness of the righteous one, and the prediction of His perpetual fruitfulness, as we find it in Psalm i., that the "ungodly," the "sinners," and the "scorners" are stirred up to show their enmity to the Son, and to provoke the assurance of their shame and ruin, when the righteous one shall rule over them for their destruction.

But whatever may have been the incitement to the declaration of enmity, the enmity and its avowal are before us.

The psalmist hears it. Not a solitary voice. Not a few unimportant grumblings. Nations, people, kings, rulers, are the rebels. Tumultuous assemblies, vain consultations, determined plots, are the forms of rebellion. There is a general and concerted opposition to Jehovah and to His anointed one.

The Psalmist hears the outbreak with indignant surprise. What can there be in Jehovah to stir the scorn and wrath of man? Why do men set themselves against the Righteous One, who is set and anointed as Prince and Saviour? Why should any single man take the attitude of opposition to the Lord? Why should there be confederacies against the supreme King?

All rebellion against God is unreasonable, whether among angels who kept not their first estate, or among the children of men, or in circles of rulers. Unreasonable indeed, but yet a terrible reality; for the cry goes up from multitudes,

"Let us break their bands asunder.

"Let us cast away their cords from us."

In presence of madness like this the faithful servants of Jehovah make their appeal to HIM.

"He that sitteth in the heavens shall laugh.

"The Lord shall have them in derision.

"He shall speak unto them in His wrath,

"And vex them in His sore displeasure."

Many a time has the Anointed One Himself been shut up to this appeal when the wicked have compassed Him about, "Lord, be Thou my helper." Times without number have His faithful and persecuted followers been shut up to the same refuge, and stirred up to the same cry.

Take Psalm lxix. as an example. David used it. The suffering Jesus used it. It has been the cry of the martyrs. It is to-day the cry of the oppressed Stundist.

"My prayer is unto Thee, O Lord, in an acceptable time :

"O Lord, in the multitude of Thy mercy,

"Answer me in the truth of Thy salvation.

"Deliver me out of the mire and let me not sink :
 "Let me be delivered from them that hate me,
 "Let me be delivered out of the deep waters :
 "Let not the water-flood overwhelm me,
 "Neither let the deep swallow me up :
 "Let not the pit shut her mouth upon me.
 "Answer me, O Lord! Thy lovingkindness is good :
 "According to the multitude of Thy tender mercies turn
 Thou unto me!
 "Hide not Thy face from Thy servant!
 "I am in distress, answer me speedily.
 "Draw nigh unto my soul and redeem it :
 "Ransom me because of my enemies!"

Now there breaks on the listening ears of those who have made their appeal against the foe, the august voice of Jehovah Himself—mighty, convincing, kingly—

"Yet I have set My King
 "Upon Thy holy hill of Sion."

"Yet!" The rebellion of the creature cannot dethrone the King. No opposition of man can change the decree of Jehovah. Oh, consoling word for trembling saints! "I, the Lord, change not: therefore ye sons of Jacob are not consumed." "I have set My King." In royal right, I, the supreme, unchanging Lord, do as I will in the armies of heaven and among the inhabitants of earth; and I appoint and settle and anoint My King, who is also My Son, "on My holy hill of Sion." My King! My Hill!

The hill must be uprooted, the holy place destroyed, and Jehovah fail, before this divine decree can be set aside. Our King is secure, and in Him all His faithful subjects are secure also.

But now we hear another voice—

"I will declare the decree
 "Jehovah said unto Me. Thou art My Son.
 "This day have I begotten Thee."

The voice of Jehovah the Son speaks in this utterance. He came forth from the Father, and is come into the world. He is anointed for His great work. That work leads Him into death; but into death the decree accompanies Him. He, the living One, became dead, and behold He lives again, and lives eternally. He was delivered on account of our offences, and was raised again on account of our justification. The decree runs, "This day have I begotten Thee." Begotten! Yes, from the womb of death and the grave He comes forth triumphant. "This day!" Yes. "This is the day which the Lord hath made. We will rejoice and be glad in it." And well we may. "The stone which the builders rejected"; which kings, rulers, nations, despised; which Jews repudiated, and Romans cast aside, "has become the headstone"—the tried and sure stone—at once foundation-stone and topstone! Ye trembling saints fresh courage take. He cannot fail, nor can you. The rage of rulers and people against Him is vain. He lives, and ye live also.

But for the second time the voice of Jehovah breaks in, and now He speaks to His Son as before He had spoken of Him.

“Ask of Me! I will give the nations for thine inheritance;

“The uttermost parts of the earth for thy possession.

“Thou shalt break them with a rod of iron;

“Thou shalt dash them in pieces as a potter’s vessel.”

Most terrible result of rebellion; most glorious victory of the King. Oh, the terrors to sinners when He shall take unto Him His power and shall reign!

Once again the Psalmist, whose whole soul is stirred by those majestic voices of the Ordaining Father and the Anointed Son, resumes his utterances. May not such power awaken? May not such majesty humble? Surely rebels may be persuaded to lay down the arms of their rebellion; foes may become friends. At all events He will instruct and plead and persuade. The anger and scorn of his previous words now die out and are hushed in silence. Instead thereof are the tones of pleading love.

“Now therefore be wise, O ye kings;

“Be instructed, ye judges of the earth.

“Serve the Lord with fear,

“And rejoice with trembling.

“KISS THE SON!

“Lest He be angry, and ye perish in the way,

“For His wrath may soon be kindled.

“Blessed are all they who take refuge in Him!”

Oh that men were wise! Oh that they would listen to the words of pleading love! Oh that they would come out from the rebel camp and KISS THE SON!

Psalmists may change their note, so that severity may yield to tenderness, and challenge to pleading. Jehovah the Father and Jehovah the Son—the Eternal One—knows no change. Neither decree, nor threatening, nor pleading will fail. Surely in a world full of change, in prospect of a future full of glory and big with wrath against sin, there is no safe abiding place but under the throne, in view of the mercy seat, with purged lips which have kissed, and a pardoned and purified heart which has loved, the Son! Oh, earth, earth, earth! hear the word of the Lord! Amen.

KEEP THE SHEPHERD IN VIEW.

WHEN the sheep lose sight of the shepherd, they go astray very often. So it is best to keep the shepherd in view always. “I have set the Lord always before me” is the sure way *never* to be moved by fears nor foes. “He goeth before His sheep.” Ah, the way is then sure to be the right way and the safe way! So it is well always to have an eye to Christ in all things. Alas! what mistakes we make when we do not look to Him, when we lose sight of Him. What full assurance of joy it gives to know that He never loses sight of His sheep.

J. M.

HUMILIATION AT THE FEAST OF THE ATONEMENT.

By F. E. MARSH.

LEVITICUS xxiii. 27-32.

WE have a detailed description of the feast of the great day of atonement in Lev. xvi., and of what took place on that day. There is one remarkable thing about it; whilst it is called a feast fasting is the principal thing. "Ye shall afflict your souls." For, as we shall see, the Israelites afflicted themselves by fasting. It is always the way in the Christian life; if we would understand these things we must try to apprehend the paradoxes; if we do not understand them we shall not be able to understand the importance of those Scripture truths, such as "He that is strong, according to God, is weak; and he that is weak is strong." When we are alive to self we are dead to God, and when we are dead to ourselves we are alive to God. We live as we die, and as we die we truly live to God. It is well for us to understand those divine paradoxes of things.

Caiaphas, the high priest, when he was consulting with the other priests about the death of the Lord Jesus, little knew the importance of the words he was uttering when he said, "Ye know nothing at all,"—"that Jesus should die for that nation, and not for that nation only, but also that he should gather together in one the children of God that were scattered abroad." (John xi. 49, 50.) Caiaphas little knew the importance of these words. Looking at them from his standpoint he is just simply determining to get rid of Christ; but the Spirit of God distinctly refers to it as a prophecy that relates to the Lord Jesus dying, and that in the sense to atone, not only for the sins of the nation Israel, but also for the children of God that were scattered abroad. Now in the prophecy of Caiaphas we have a twofold meaning as typified in the great day of the atonement. We have often made the mistake in saying that the high priest on the great day of atonement only went once into the holiest of all. He only went in on one day of the year, but he went into the holy place many times. In that he must have gone first with the golden censer, and the sweet incense beaten small, so that the cloud of incense might cover the mercy-seat. He went in with the blood of the bullock that he had provided, and sprinkled the blood upon and before the mercy-seat, and thus made atonement for himself and for his house; and then the goat is killed, and the blood of it is also taken into the holy place and sprinkled on and before the mercy-seat. That blood was not for Aaron and his house, as was the blood of the bullock, but for the people. Now Aaron and his house typifies Christ and His Church. The Lord Jesus Christ has gone and offered Himself for us. Mark the order. Aaron goes into the holy place first with the blood of the bullock for himself and his house, and then comes out and acts on behalf of the people. Our divine Lord has given Himself for us, gone into the presence of God for us, and is there on our account by virtue of His blood shed upon the cross. He appears in the presence of God for us in a sense that He never appeared before His death, because He now appears there in an official sense as the Representative of His people, as the One who has

given Himself up to death for us. And as the people waited for the high priest to come out of the holy place, after he had gone in with the blood of the bullock for himself and his house, so we wait for our divine High Priest to come out and receive us to Himself. Hence we shall see Him face to face when He shall come a second time.

Now when Aaron comes out he goes into the holiest again with the blood of the sin-offering for the people, and sprinkles it also on and before the mercy-seat. The Lord Jesus Christ has not only loved the Church, and given Himself for it, but, as Caiaphas plainly indicated, he died for the nation of Israel. What is Israel waiting for to-day, according to their own confession? Waiting for the Messiah; and so we read in the prophecy of Zechariah that the Lord Jesus Christ shall appear to Israel, and they shall "look upon Him whom they have pierced," and wail because of Him. Therefore the great day of atonement brings before us two great facts. That Christ died for the Church and for Israel. The three main thoughts that run through Leviticus xvi. are (1) Humiliation; (2) Atonement; (3) Rest. Humiliation on account of sin. 2. Atonement for sin. 3. Rest from sin.

I draw your attention to humiliation. This shall be true especially in relation to Israel in the latter days—Israel shall mourn and everyone afflict themselves. We should also humble ourselves in view of the great sacrifice made for us. If we humble ourselves we shall find relief at the cross, there we shall find out the evil of self. Oh that we may ever pray in the language of the simple hymn—

"Jesus, keep me near the cross."

As we keep near the cross we cannot have pride in the face of that great humiliation and love; we cannot be selfish as we think of His unselfish life.

It was a very real thing for Israel to afflict themselves; the only way Israel humbled themselves was by fasting (Psalm lxix. 10; xxxv. 13, 14), and it is a good exercise I think. Sometimes in condemning Romanism we have missed some of the good things of Rome. I have very little sympathy with Romanism. I believe the whole system as a system is wrong. There is an illustration which illustrates this that is given by Dr. Pierson. It is said of a priest that in speaking of the Church of Rome he had got a walnut in his hand; he said the shell was like the Established Church of England, but a shell with nothing in it; the Nonconformist Church was like the peel, not worth much; but the Romanist Church was like the kernel—and he put the nut into his mouth and cracked it, and behold the kernel was rotten. On the other hand there are many things we may learn from Roman Catholicism; for instance, take transubstantiation. I don't believe the bread is changed into the body of Christ, nor the wine into the blood of Christ; but, mark you, the Lord Jesus Christ has told us to eat His flesh and to drink His blood. What He means is just as by eating we take the food into our system and it becomes part of us, so He should become part of us in a spiritual sense. It would be a good thing for us to fast as Rome prescribes, good to have a time to humble ourselves in the presence of God. I shall never forget spending part of a night in prayer with some friends. We did not think of the night, we were just occupied with God's glory. Daniel is commended because he chastened himself. It does not do to

112 HUMILIATION AT THE FEAST OF THE ATONEMENT.

give any quarter to ourselves. The same word "fasting" occurs in connection with Sarah and Haggai, she dealt "*hardly* with her." The angel said she was to go back and "*submit* yourself to her." Dear friends, it does not do to give to ourselves one bit of quarter. If we give self one inch we know self will take a yard; don't let it be so, but let us humble ourselves under the mighty hand of God, and if we humble ourselves we shall be exalted. Paul says, "I keep my body under," and mark you we don't get the force of the word in our version—"I beat and bruise my body, I knock it about; I keep it under" is the force of the expression. A little girl who had been to a meeting was asked by her mother what the text was, she replied, "The soul on the top"; on being further questioned it was found that the subject was from the passage, "I keep my body under." And we want to have the body in its proper place.

If we seem only to fast it will be of no use. I do not know whether you are satisfied with yourself and with everything you have done. If you are, God have mercy upon you. It seems to me we are in a most terrible condition if we are satisfied with ourselves. A true Christian will be ever ready to humble himself in the dust before God.

Have we put the Lord first in all things? Have you put Him first with regard to temporal things? The Lord says, "Seek ye first the kingdom of God and His righteousness." How often have we put our own matters first instead of the Lord's? If you have done so you have been standing in your own light, and kept yourself from the blessing you would have in putting Him first.

In our actions towards others do we always obey what the Lord has said? "If thou hast ought against thy brother, leave thy gift on the altar . . . first be reconciled to thy brother and then come and offer thy gift." And also do we remember the words of Christ, speaking of finding fault in others, "First take out the beam from thine own eye, and then shalt thou see clearly to take out the mote from thy brother's eye." We should often find what we took to be the mote in a brother's eye was but a reflection of the beam in our own.

Have we put the Lord first in our spiritual life? To the Church at Ephesus Christ said, "I have somewhat against thee." The word "somewhat" is in italics. "I have this against thee." A definite charge; it is this, thou hast "left thy first love." Some Christians think it is nothing to leave their first love. It is most displeasing to God as well as dishonouring to Him. Should not we love Him wholly? If you wish to do this, first get right in your own soul, because if you are not you will have no blessing. If true to the light you have you will get more light; if you allow the Spirit to lead you you will get greater blessing.

Again, *Have we been true to the name we bear?* The name we have as believers in the Lord Jesus Christ? As witnesses have we failed to witness for Him? As ambassadors are we carrying out faithfully the mission given to us? As Christians, anointed ones, are we living in the power of the Holy Ghost? As workmen are we labouring together with God? As watchmen are we occupying for Christ and looking for Him?

HUMILIATION AT THE FEAST OF THE ATONEMENT. 113

Are we true to Him? Dear friends, I was almost going to say, If we are not true don't let us bear His name.

Again, *Are we faithfully applying to our own spiritual life the truth we have given to others?* John Wesley said he did not know the truth of one truth he was proclaiming to others. We must remember it is not the work we seem to do that pleases God, but it is the work we do in His name. You profess to believe with all your heart and soul that Jesus Christ died for you. You rest your all upon the finished work of Christ alone as to your salvation, then you are associated with Him, and responsible to Him to be separated from the world. A good brother prayed in our prayer meeting, "O Lord, help us to remember that we are not only under the blood, but that the blood is upon us," evidently thinking of the consecration of the priest when he had the blood put upon the right ear, hand, and toe, thus separating him for God's service.

Again, *have we thought of ourselves before others?* That is one of the things the Lord Jesus Christ has given us to do, to look not upon our own things, but upon those of others. Let this same mind be in you that was in Christ Jesus. He made Himself of no reputation, and that is the right spirit. We should be willing to let others take our own place, willing that others should be blessed. Have we been taking that interest in the gospel we should? Have we embraced the privilege of prayer that we should as believers? Our prayers should be the lever to move God's hand. Have you ever thought of it, Christian, that if you are abiding in Christ, and His word is abiding in you, that you actually have God at your service? Whatsoever ye shall ask in the name of Christ He will give it you. The other week when I was in Glasgow I heard of a young fellow that had lived a wild, reckless life. His father often spoke to him, also his brothers and sisters, but he would not heed them. He was a soldier, and he was coming home on furlough. "Now," said his parents, "we will not speak to him about his soul, but we will here agree in covenant before God to pray for him every night and morning, making prayer for him special, beseeching the throne of grace that he might be brought to God." When the young fellow came home he was expecting his father to speak to him. Two days, nothing said to him, he could not understand it, but wondered why they did not speak. In his room were two books, a Bible and another book. On the third night he just took up the two books—which should he read? At that moment they were all praying for him. He picked up the Bible, read from John iv. 14. "Oh," said he, "here have I been all the world over, and never found satisfaction, and here it is, the Son of God promising it." He got down on his knees and prayed to God to have mercy upon him, and God saved him before he retired to rest. The next morning, as he came down to breakfast, he made up his mind he would say nothing about it, but he could not help it, and with a beaming face he said, "Oh, father, I am saved!" They all broke down there and then, and had such a time of prayer.

May we humble ourselves under the mighty hand of God in the denial of self, and in earnest believing prayer, and then there shall not only be blessing upon us, but we shall be a blessing to others.

PASSING OR ABIDING?

A WORD FOR THE TIMES.

1 JOHN ii. 15-17.

VARYING in depth, the word of truth is now "to the ankles" for babes in Christ, and now as "waters to swim in" for such as are attaining full stature. The truth we are studying resembles the latter. It seems specially addressed to those who in the things of God have attained the maturity of "fathers," and to others who have attained the strength and victories of "young men." There has not, however, been wanting, both in earlier and in later days, "little children" who have been enabled to receive and obey the solemn admonition. Like the native children of some of the South Sea Islands, who fearlessly launch themselves upon the foaming billows in their sports, so these, counting not even life dear to them, have dared to launch away upon the ocean of eternal truth, and were borne onward even to martyrdom for the invisible Christ.

In times of easy-going, time-serving profession in the Church fewer will be found willing to receive the deeper truths of God's word, hence there exists amongst those who name the name of Christ a corresponding laxity in their relation to the world and the things that are in the world, and the few that do "think on these things," earn for themselves the distinction of being "morbid" and "straight-laced."

The Holy Spirit has not, however, left it to the carnal mind to decide where the line of separation shall be drawn, but has Himself drawn that line, and a very distinct and emphatic one it is.

Those who have been delivered by God from the guilt, condemnation, and impending doom of "this present evil world," do well in giving earnest attention to the things that have been written in relation to its condition and its destiny. These things have been revealed for the enlightenment of the man of God, and to neglect or set them aside is to thwart the purpose of God. To undervalue the "line upon line" method in the school of Christ, is to invite that which is "stroke upon stroke" until the lesson be learned.

Much is said in Scripture as to

THE CONDITION BEFORE GOD OF THIS INHABITED EARTH

as well as of its destiny. So often the subject of Christian song, this "fair earth" has lost the approbation of its Creator. "Very good" has ceased to express His mind about it, and that which now does so is very sad to contemplate. Notice some of these records. Associated with man as his dwelling-place, we read in Genesis iii. 17 that for his sake it has entailed a curse that still cleaves to it, however much it may be and is overruled for blessing. Man has to secure and eat the fruit of the earth "in the sweat of his face," and in sorrow he contests that which it so readily yields, its thorns and its thistles.

Passing on to Genesis vi. 11. The Lord of the whole earth complains that it is "corrupt"; in other passages it is pronounced "defiled,"

“polluted,” and is declared to be unfitted as a place of rest and satisfaction for the godly who, in keeping with the admonition given by John, are directed to “rise and depart.” Even more solemn are the utterances in Rev. xi. 8. It was at Sodom that the hand of man was put forth against the Lord’s messengers, and the name of that place is the one chosen by the Eternal Spirit, to perpetuate through time the stigma attaching to the place where also our Lord was crucified; whilst, as having been the scene of man’s stout-heartedness and rebellion against God, it is fitly called Egypt.

These records rest as

A DARK CLOUD UPON THIS BEAUTIFUL EARTH,

and men naturally prefer to close eye and ear to that which mars their enjoyment of it. When the eye has been opened the heart is pained. The Christian finds it possible intelligently to appreciate and rightly to value, earth’s beauty, resources, mysteries, and marvels of life; but the pained *heart* remains. And no wonder, for it is but an echo, or a faint reflection of that condition of mind that was in the Creator when He said, “It repenteth Me.”

God has disclosed His purpose to purge with fire this scene (2 Peter iii. 7). He has also given to His people a gracious and consoling promise, “Behold, I create NEW heavens, and a NEW earth; and the former shall not be remembered nor *come upon the heart*” (Isaiah lxxv. 17; margin).

As a house without a tenant is not a home, so the earth without its peoples is not in a complete sense “the world”; and to these now turn.

Of them it may be said there is

A WORLD WITHIN AND A WORLD WITHOUT,

and the outer is tinted by the inner. The tongue, the index of the *heart*, is “a *world* of iniquity” (James iii. 6). The heart also is a world of desire, immeasurable as eternity. (See Eccles. iii. 11.) In this union within the man we have the parentage of the world without; that is, man’s moral world, which is said to be “not of the Father.” This world is governed by three things, concisely enumerated by the Holy Spirit—“The lust of the flesh, the lust of the eyes, and the pride of life.” The lowest round of the moral ladder to the highest. The lower sometimes disclaimed and disallowed by the higher; but the kindred three, “not of the Father, but of the world.” This moral world has its possessions—“the things that are in the world”—wealth, ambitions, learning, and religions—things that appeal to, and in a measure satisfy the man that is “of the earth earthy.” It has also its joys. But beneath all the worldling’s joy there runs the sad monotone, ever recurring like the theme in some piece of music, now in one phrase and now in another of his life’s history, “Let us eat and drink; for tomorrow we die”; and this in accord with our scripture—“The world passeth away, and the lust thereof.”

Passing away, or death, is not of the Father, it is the fruit of sin (James i. 15). Consequently all and everything that terminates in death, that “passeth away,” is, by its own evidence, not of the Father, for He, as signified by His name, is the Author of life. Hence the

world in its entirety is disclaimed by the one who in His new creation is known, loved, and worshipped as Father. In this new creation every child characterized in this scripture as "he that doeth the will of God" is, like the one who has begotten him, eternally abiding. For any to have the heart satisfied, filled with the world and the things—dying things—that are in it is, oh, solemn truth! to have the heart closed to the Father and things divine. "If any man love the world the love of the Father is not in him." The things that fill a man's heart are indicative either of *life* or *death*, of *light* or *darkness*, extremes that can never meet.

The believer is in the unique position of being

IN THE WORLD, BUT NOT OF THE WORLD

(John xvii. 14). As his Lord is so is he in this world—heavenly. Both as to origin and to destiny the believer is heavenly. The Father, his Father, would have him filled with heavenly aspirations. The human heart, until it find stable rest, is ever *seeking* satisfaction. It is restless. Now seeking here, now there, to find it in the things of the world. The search is ever a failure.

"Delusive phantom! light as air,
Whose shadow men pursue;
Each rising moon with anxious care
They still the chase renew."

The Father would have His child's heart to

REST IN THAT WHICH IS ABIDING,

and has provided the object. He desires to see enshrined in that heart the delineation of the One who for a time sojourned among men, He whose life formed earth's melody, and whose absence is at the bottom of all life's sadnesses. The charm of home is over and over again in the history of this sorrowful world destroyed, nay, home ceases often to be home by the removal thence of one beloved face and form. Jesus has withdrawn His actual presence, and to him who has in any measure realised His beauty, His goodness, and His glory, the world has lost its charm.

"My God! in Thee lies every bliss
Whose shadow men go hunting
Wearily amiss."

It is well for the believer to note in his own experience to what the index finger of his daily life points; a straw will show the direction of the wind, and a comparative trifle, one only of a thousand, will reveal the attitude of THE SPIRIT toward the world—it may be merely the undue time given to the newspaper or the work of fiction, it may be discontent of heart because of worldly good denied, or it may be simply admiration of those who attain to worldly fame or riches; but, beloved, "His anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, so abide ye in Him."

G. W. GOSSLING.

CHRIST reaps His harvest out of *His* sowing, and *we* shall reap *our* harvest.

CHRISTIAN MINISTRY AND THE LORD'S SUPPER.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

2 CORINTHIANS iv. 1-7.

TRUE Christian ministry is the manifestation of the glory of God in the person of Jesus Christ by the Holy Ghost, and this glory is seen in the mirror of the entire Scriptures of revealed truth. We see not now the full glory of God manifested, as we shall see it by-and-by, when we see Him face to face, and are like Him. But "now we see by means of a mirror obscurely, or "in an enigma" (1 Cor. xiii. 12) (Greek). The apostle here evidently had before His mind the mirror of Archimedes, which was then well known—composed of many pieces of polished metal focussed to a point, which, when the sun shone on it, reflected the light and heat in great intensity. So the sacred Scriptures, containing various books and many chapters, combine to give us the glory of God in the person of Immanuel by the inspiration of the Holy Ghost. The glory is the glory of God. This glory is seen in the face of Jesus Christ, and the light by which it is revealed is the Holy Ghost. Now, while the believer contemplates this glory in the mirror of the word, he is transformed into the same image from glory to glory by the Lord the Spirit, and is renewed in knowledge after the image of Him who created him. But when on the morning of the resurrection we behold that glory face to face, without a veil between, the entire man—spirit, soul, and body—will be brought into complete conformity therewith.

In 2 Cor. iii. there is a contrast between the law engraven on stones under the former covenant of works and the word of Christ written by the Spirit of God on the fleshy tables of the heart. There is also a distinction drawn between the veil which Moses put on his face when he spake to the children of Israel, after he had gone in and beheld the glory of God; and the plainness of speech which the servant of Christ now uses in the ministry of the word. Whilst those who receive the word behold with unveiled face the glory as in a mirror, and are transfigured thereby—not simply in the skin of the face, but in the inmost recesses of the spirit and the heart. This is divine photography.

The proper aim of Christian ministry is not the exaltation of self by bringing in thoughts and imaginations of one's own, but by honestly bringing out the truth contained in the Word ministered on, and *commending that truth to the conscience in the presence of God.*

The complete Mosaic ritual may be compared to a large mirror, in which the entire person, work, and offices of Christ are reflected. In like manner the simple ordinance of the Lord's Supper may be compared to a hand mirror, in which one aspect of Christ's character and work is especially reflected, namely, His atoning sufferings and death. But if we would see the countenance of our friend mirrored in a glass that friend must be present, and the mirror so directed as to reflect not our own natural face or surrounding objects, but the features of our friend.

“Where two or three are gathered together in My name, there [saith the Lord Jesus] am I in the midst of them.” In the broken bread and poured-out wine the spiritual eye discerns the suffering body and atoning blood of Immanuel, when the purpose of the soul is to contemplate Him as thus presented to the view. The person contemplated is not in the mirror—that only reflects him as present; even so the real presence of Christ is not in the elements, though they are designed and calculated to bring Him to remembrance, and to assist the heart in a vivid realization of His love which passeth knowledge, even of Him who loved us and gave Himself for us.

THE FULNESS OF CHRIST FOR OUR SOUL'S REPLENISHMENT.

“*And of His fulness have all we received, and grace for grace.*”—JOHN i.

IF then we have not, the cause is not in the Lord, but in ourselves. He is still the same, and in Him is all fulness for all our need—fulness of strength for our weakness; fulness of wisdom for our ignorance; fulness of joy for our sorrow; fulness of knowledge for our perplexity—yea, a fulness of every grace for every duty, every trial, and every affliction.

The reason of so much spiritual weakness and soul deadness amongst Christians is because there is such a lack of a receiving disposition. The fulness of the Lord Jesus is the same as ever, but there must be in the disciple “a receiving.” “Of His fulness have all we received.” There are many busy here and there, giving time, physical strength, mental energy, influence, in multiplied religious activities; but is it always well with the soul of the busy worker?

Liberal givers should be large receivers. Those who actively work should know how patiently and quietly to wait, else the doing will but bring barrenness of soul. Alas, how many, through being the self-constituted keepers of others' vineyards, have neglected their own!

He who gives beyond his receiving gives without warrant, and without soul blessing.

Sweetest fruits are usually found on the best cultivated trees. The most refreshing streams come from springs hidden deep, and are ever living, and ever renewed.

It is more easy, and more in accordance with the pride of our fallen nature, to be active workers, and liberal givers, rather than humble receivers; and the artificial stimulus resulting from increased activities is too often mistaken for spiritual vigour.

God works out of the fulness of Christ, and if we are not receivers from that fulness, receiving multiplied grace—grace constantly renewed—“grace for grace”—we are not working God's works, but our own, however religious or useful they may be.

Oh, for the humble, child-like, receiving heart, which out of “His fulness”—the fulness in our Lord Jesus—is continually receiving “grace for grace.”

J. M.

CHRIST'S SEVEN LAST WORDS.

I.

HIS first word was, "Father, forgive them, for they know not what they do." They had shouted, "Crucify Him." They were not only "consenting to His death," but clamouring for it. They classed the world's Benefactor with malefactors. "He was numbered with the transgressors." They stripped Him of His raiment. They stretched His body on the tree of torture. They drove nails through His hands and feet into the cross, which they then placed in its socket, exposing Him to the rude gaze of the cruel crowd. It was at this time that He broke silence, not with remonstrance, indignation, censure, or even groans of pain and cries for pity, but with pleas for mercy on His torturers. "Then said Jesus, Father, forgive them!"

The world's High Priest, offering the great Sacrifice, intercedes for the most guilty. "He made intercession for the transgressors"—even for these malignant mockers and murderers. Their Advocate puts their case in its least odious light. "They know not what they do." They did know enough to render them guilty, else there had been no occasion for pardon. But they did not know fully. They had been misled by their priests, and even these did not understand that they were slaying their true Messiah.

In His bitterest agony He taught the pitifulness of God, who, while hating sin, has compassion on the sinner, and takes into consideration every possible extenuating plea. Thus He encourages every transgressor to repent and say, "Father, forgive!" At the same time we are warned that in proportion to our knowledge of what is right is our guilt in doing wrong. We also learn to pray for our enemies. So did the first martyr. "Lord, lay not this sin to their charge."

II.

This prayer was speedily answered. The second word of Christ declared, in a representative, particular case, the forgiveness sought for sinners in general. One of the criminals at His side repented, and sought the pardon for which Jesus had prayed. He was suffering the deserved legal penalty of his wickedness. But, convinced of his own sin by the manifest innocence, patience, and forgiving spirit of Christ, this man, at the eleventh hour, sought mercy, and confessed Jesus as Lord and King. He could make no recompense to society; nor by amendment of life prove his sincerity; nor by prayer, penance, sacrament, or service, lessen his debt to justice and God, yet he was at once forgiven and assured of immediate happiness after death. "Verily I say unto thee, To-day shalt thou be with Me in Paradise."

What encouragement to all penitent sinners! It was a response, immediate, complete, overflowing—an assurance that there is no dark interval between death and the future life, but that "to depart" is to "be with Jesus." Christ, who procures salvation for the race, assures it to every individual penitent—"Verily I say unto thee."

III.

Christ's dying love was then shown to His *friends*. "When Jesus saw His mother, and the disciple standing by, whom He loved, He saith

*

unto His mother, Woman, behold thy Son! Then saith He unto the disciple, Behold thy mother!"

He *saw* His mother. Not merely His eye noticed, but His mind understood, all she was feeling, His heart felt her unspeakable distress. He was not so distracted by His own great agony as to be unmindful of hers. Though in the solemn act of offering up the "one Sacrifice for sin for ever," He was not so absorbed with the work at which angels were wondering, and for which the universe was waiting, as not to share her sorrow, and provide for her protection and comfort.

Thus our Lord in dying assured us that though enthroned on high, still carrying on His mediatorial work, and promoting the interests and final triumph of His kingdom, He sympathises with all the sorrows of every single member of that Church, as of a relative according to the flesh. "Whosoever shall do the will of My Father who is in heaven, the same is My brother, and sister, and mother."

IV.

The fourth word illustrates the love of the dying Christ in the price He paid for our salvation. "My God, My God, why hast Thou forsaken Me?" This cry of woe recalls the agony of Gethsemane, and the prayer that the bitter cup might pass. The Father could not have forsaken the Son who still appealed to Him as "*My God.*" But in the act of "bearing our sins in His own body on the tree," He felt what the burden of guilt must be to the awakened conscience, and the awful desolation of a soul abandoned by God; and so, the Sin-bearer, dying in our place, and the darkest shadow of death passing over Him, His bursting heart relieved itself by this anguished cry.

No bodily pain, no grief at the desertion of friends, was comparable to the sense, however brief, of the hiding of God's countenance from the soul. To save sinners from this, the Mediator Himself passed through these darkest shades of death. How measureless the cost of our salvation! How certain the salvation thus purchased!

Moreover, Christ was "made perfect by suffering," in order to sympathise with and succour those who are thus tried. Believers are liable, through nervous depression, mistaken ideas, weakness of faith, and Satan's temptations, to be sometimes almost crushed beneath a burden of doubt and despair, as if forsaken by God. How consoling to remember that the well-beloved Son experienced the very same distress in a still deeper degree, and hears *their* cry as the Father heard His own.

V.

That prayer was answered in the relief which enabled Him to think of bodily distress, and say, "I THIRST." In great mental distress the wants of the body are not regarded, as a soldier's wounds are often not felt till the battle is over. When the agony of Christ's soul ceased, that of the body was felt. The long fast since the Supper, the night of weeping, the two trials, the scourge, the nails, the pain, and loss of blood, had caused intense thirst, and His only expression of bodily distress was a *cry of human frailty.*

It was a *cry of willing self-surrender.* He uttered it who "giveth food to all," who fed the five thousand from a few rolls and fishes; who could have by a word summoned the help of the attendant legions; *He* condescended to helpless privation when He said, "I thirst." It was a

cry of endurance. The slaking of the thirst was to qualify Him to utter His last mighty words. It was the *cry of obedience*, "that the Scripture might be fulfilled," and the atonement completed. It was the *cry of love*. To ask help in sore distress may melt the hardest heart. Christ, for their sake, condescended to receive from them, His tormentors, relief in the torture they inflicted. As asking water of the woman of Samaria placed Him in the position of a recipient, and thus influenced her to attend to His teaching, so by becoming their petitioner He gave His enemies one more opportunity of repentance, and prepared them for the gracious call at Pentecost. But it was also the *cry of salvation*. Bodily thirst was the emblem of spiritual longing—He thirsted for souls. He had said to His disciples when they asked if any one had brought Him food to eat at the well, "My meat is to do the will of Him that sent Me, and to finish His work." Asking the woman for water illustrated His thirst for her salvation in giving her "living water." In death as in life He thirsted to save the lost. That thirst is still being slaked. "He shall see of the travail of His soul and be satisfied."

VI.

His love was further manifested in the declaration of the completion of *His great work*. "When Jesus had received the vinegar He said, *It is finished.*" He said it *to Himself*: satisfaction that all He had undertaken was completed, the work finished, the suffering over. He said it *to His Father*; the command obeyed, the purpose fulfilled. "I have finished the work which Thou gavest Me to do." He said it *to the Law*; all its ceremonies are observed, its types and predictions fulfilled. He said it *to justice*; the Law is honoured, all its claims are met. "There is now no condemnation to them that are in Christ Jesus." He said it *to sinners*; all hindrances to your salvation are removed. Pardon is freely offered. The work is absolutely complete. "It is finished."

VII.

In His seventh and last word the loving Saviour committed Himself to the care of the God of love. "Father, into Thy hands I commit My Spirit." He died with Scripture on His lips. The book He had so honoured during life furnished Him words wherewith to die. Every believer daily commits his soul to God, as its Comforter and Keeper. Thus Christ associates Himself with humanity—the Firstborn among many brethren. He showed Himself stronger than death. He was not a helpless victim; He *chose* to die. He cried with a loud voice. He "bowed His head," as if expressing His *consent*. "No man taketh it from Me; I lay it down of Myself." "He gave up the ghost."

From these last words of the Divine Sufferer, let us learn as His disciples to forgive our own enemies, to pray for all sinners, to assure of divine mercy all who repent, to deal gently and hopefully with the worst; in the midst of public zeal not to neglect private claims; in seasons of mental darkness, which even Christ experienced, still to say, "My God!" to thirst for souls, and to minister to Christ's thirst in the persons of His suffering friends—"I was thirsty, and ye gave Me drink"; to work and suffer perseveringly the will of God, till our task is finished; and under all circumstances of life and death to say, "Father, into Thy hands I commit my spirit."—From *Gethsemane; a Book for the Sorrowful*. 2nd edition, by NEWMAN HALL, D.D. 4s.

A GIPSY'S STORY.

By CORNELIUS SMITH.

CHAPTER IV.—WORK AMONG THE CHURCHES.

IT soon got spread abroad that the converted gipsies were preaching Christ. I told them God had brought us out of darkness into His wonderful light, and we now wanted to work for Him. The Primitives took us by the hand first and put us on their plan, and we laboured for God all over the circuit, in the Wesleyan and Baptist mission rooms, in the ragged schools, and in the mission room with Mr. Sykes. Upwards of a hundred souls professed to find Christ that winter. At Harston a publican found Christ, and came out of his public-house. The cottage services which we held on Wednesday seemed to stir me up; so that I told God that if He would give me conversions I would always witness for Him whenever the opportunity presented itself. How I prayed about that first meeting that God would bless it! I had to walk twelve or fourteen miles, and as I went along I distributed tracts, and had a good chance to speak to many about their souls' welfare. Having reached a bye-lane I stood still and began

PREACHING TO A FIELD OF TURNIPS—

getting ready for the meeting. It was a poor congregation; I could get no response, they had neither eyes nor ears; but to my astonishment there were two men the other side of the hedge that I had not seen, who had overheard my discourse. Thank God it did not prove in vain, for they came forward and thanked me for what they had heard. I went to the meeting with my heart full of joy, and the little place was packed. A young man who would not go anywhere to hear the way of life came to hear the gipsy. God's Spirit took hold of him, and he was converted that night, and afterwards became a local preacher. So God sealed my labours, and gave me that one soul, and he is still working for Jesus with all his heart.

Having finished our meetings in Cambridge the friends presented us with the first Bibles that we ever had in our lives. Our final meetings were held in the very ragged school where God had convinced me of sin when but a child. Some of my children had occasionally gone to school since my conversion, and had therefore learned to read the Bible to me. Being uneducated and thirsting for the Word of Life this was

MARROW AND FATNESS TO MY SOUL,

a lamp unto my feet, and a light to my path. My desire to read the Bible was at this time very great, so I went alone into my van, knelt down before the Lord, and said, "O Lord, Thou hast made me, and Thou canst teach me to read 'Thy Word,'" and God did help me, and I soon learned to spell out for myself, and so claim the promises as my own.

From Cambridge we made our way to London, calling at the Forest, as was our custom every year, and then on to Canning Town, to the place called Chevvy Island. There were always a number of gipsies

encamped on this ground. On Sunday a singing band of men and women from a camp meeting came into our encampment. They were all arranged on a large wagon. We were delighted at having the people of God with us. True we were strangers to them at first, but afterwards found out that they were the Christian Mission, and were soon at home amongst them. It soon reached the ears of Mr. W. Booth that there were three converted gipsy brothers in their camp. He sought an interview with us; and, taking us by the hand, gave us encouragement, and said the way to keep bright and happy was to work for God. We took his advice, and cast our lot in with them, and were put upon their plan as the "Three Converted Gipsies," and were owned of God wherever we went, even to the salvation of numbers of precious souls.

The outcome of the effort put forth during our short stay with the mission will only be known in eternity.

CAMBRIDGE RE-VISITED—INTERESTING SCENES.

About the month of November we returned again to Cambridge, and our hearts were gladdened when we saw many still holding on their way that had been brought to Christ the previous winter. Again we commenced work for God, and gipsies, college gentlemen, and others, were seen marching through the streets singing—

"There is a fountain filled with blood," &c.,

the outcome of which was a genuine revival. The work was so great that we had to give up working at our trades, and invitations became so pressing that we felt the call was from God, so we left our chair-caning and basket-mending, and gave ourselves wholly and solely to the work of seeking to win souls.

Our first invitation was to Biggleswade, in Bedfordshire. Mr. Sounday found us a meadow in which to put our vans. The engagement was for a week, but the work of God broke out so vigorously that we had to stay a month, and one hundred souls professed to have given themselves to Christ.

From there we went to Potton and Gamblingay, and everywhere signs and wonders were wrought in the name of the "Holy Child Jesus." Many are to be found to-day in that neighbourhood who remember the visit of the converted gipsies to the praise of God.

We next visited Portsmouth, and held services in a large theatre, and God again owned our labours; then we went to Gosport, at the time when the soldiers were returning from the Ashantee War. Many meetings were held there and God blessed the Word, and many of the soldiers were brought to know the Lord as their Saviour.

THE SOLDIER'S MOTHER'S BIBLE.—DOUBLY SAVED!

One of the soldiers said in his experience, that whilst fighting out there in the bush, his comrades falling down on either side of him, he was struck in the chest with a slug from the enemy, and had it not been for his mother's Bible, which he carried in his breast-pocket, he would assuredly have been numbered with the slain. "*My life was saved,*" he said; "*but, blessed be God, now He has saved my soul.*" We had some

remarkable meetings there, and on leaving the late Mr. Cook presented us each with a Bible as a grateful memento of our visit.

Proceeding to Southampton with Brother Corbridge, crowded meetings were held in a large wooden circus, which would accommodate three thousand persons. At first the work was hard, and no results were seen, but we felt the Spirit of God was working. Thirteen came forward during the week, but we were so heavily burdened because so comparatively few yielded, that we went home and wept before the Lord because of their impenitence. But Mr. Corbridge cheered us and said, "We shall have them. They are feeling the smart of sin, and they are in pickle." Thank God, He came to our relief, and one hundred souls came out for Christ. And so we were kept as the "specials" for the Christian Mission, being sent here and there. Having been sent to Chatham, one night it looked

LIKE A MIGHTY BATTLE.

There were soldiers and sailors, black men and white men, rich men and poor men, all on their knees crying before God, who is "no respecter of persons." He that feareth God, and worketh righteousness, whatever his nationality or colour, is accepted by Him (Acts x). One man was a greengrocer. The devil told him he would lose his customers if he shut his shop on Sunday. We told him that the Lord would make it up to him in other ways. He obtained a board, and had painted on it the words, "THIS SHOP WILL BE CLOSED ON SUNDAYS." I nailed it up tight for him, and we shouted, "Hallelujah! Christ has got the victory!"

About this time the invitations were so pressing that we were led to launch out independently, depending upon God entirely. Having related our conviction to Mr. Booth, he saw the reasonableness of our case, and kneeling down commended us to the keeping of our Master. I then said, "Here is the fiddle that you gave me to play. You purchased it, and you have a right to it." He replied, "I shall not take it from you. Seeing that you are married to it, I make you a present of it to use in the Lord's work. We then bade each other good-bye, and from that day until now God has opened the door of usefulness to us, and we have depended upon Him, walking by faith and not by sight. "The harvest truly is great, but the labourers are few."

PROVIDENTIAL LEADING.

On one occasion the Lord impressed me very much about going to Bedford, although we had received no invitation. I told my two brothers how I felt about going. They said, "It is of the Lord, we will go at once." So we put our horses in our vans, and away we went for the town of Bedford. We had to take a place where we could stand our vans, after we had arrived in the town. We were charged nine shillings a week for the stand and nine shillings more for a field to put the horses in, making eighteen shillings, and we were not sure of a penny piece coming in; but believing as we did, that we were sent by God, we knew it would be all right. We went to see John Bunyan's statue; and as we gazed at it we asked God to use us in that town, even as He had used his servant John Bunyan in years gone by. From there we went to Bunyan's Chapel; and as we stood looking, the chapel-keeper asked us if

we would like to see inside. We accepted his offer, and sat down in the very chair which this man of God had sat in, and asked God to give us power to do something for Him in Bedford. A brother in Christ who was standing there said, "You appear to be strangers to this part." We told him we were, but that we were not strangers to the Lord Jesus. I told him we were known as the three converted gipsies. He shed tears of joy, and said the Primitive Methodist minister wanted to see us, but he did not know in what part of the country we were in. We went to his house, and after talking the matter over he asked us if we would commence a week's special mission at once. We told him that was why we had arrived: and we began in the open air and sang to the chapel, which was soon crowded to the door, and the power of God fell upon us, and there were

VERY MANY SOULS BROUGHT TO THE LORD.

Every night throughout the week God richly manifested His power in our midst, to the joy and salvation of very many precious souls. Oh, how mysterious is the hand of God! He led us and guided our steps, and blessed us there; and from that visit to Bedford sprang up invitation after invitation to visit the scenes of former labours. We afterwards went there for Mr. Usher, and conducted services in the Bedford Hall, and God owned His Word and blessed our testimony to the salvation of not a few.

After our first visit to Bedford we left for Cambridge, to stay there for the winter, taking that as our centre. We received calls on every hand. We had an invitation to Baldock, Herts. Having put our horses in our vans we were soon on the road, making tracks for our destination. The roads were very bad and heavy. Night overtaking us we made a halt, and our horses were permitted to graze by the roadside. Before conversion we were not so particular. We found accommodation for them in someone else's field. But now we were made new creatures in Christ Jesus, and old things had passed away. About four o'clock in the morning I was surprised at someone knocking at my front door, and saying, "Hallo, there!" I replied from within, "Who are you?" He said, "I am the policeman, and have come to take you into custody." I said, "Why?" He replied, "There is a law made that if any gipsies are found stopping by the roadside for twelve miles round they are to be taken up without a summons or a warrant." I told him he must be careful in this case, as we were exceptions to the rule, being a King's children, and that the Bible said if they touched one of God's little ones they touched the apple of His eye. He said, "I'll wait until you get up." When I had dressed myself and gone out, I found there were four policemen awaiting us. We were

HANDCUFFED LIKE FELONS AND TAKEN TO THE LOCK-UP.

I told them there was no necessity to put the bracelets on us, as we should not run away; but they would not heed. The journey was rather lengthy, being one mile and a half to the lock-ups. All the way we preached to the policemen, and told them that God would bring them to judgment if they neglected the Lord Jesus Christ, and that we should be witnesses against them at the great day, and would then

declare that in the *name* of Jesus we had faithfully warned them to flee from the wrath to come. They never responded once, but trudged on in peculiar silence. They undoubtedly had not had such prisoners in their possession before, nor such a lengthy discourse, for that night I had preached to them a sermon "a mile and a half long." Arriving at the lock-up, we were placed in the cell. We were soon on our knees in prayer, pleading with God to touch their hearts and save them as he did the gaoler of old. The Lord heard us, and the policemen wept. Then

WE BEGAN TO SING—

"He breaks the power of cancelled sin,
He sets the prisoner free."

The keeper said we must not make such a noise. We asked him if ever he had read of Paul and Silas having been put into prison, and he said "Yes." Then I asked, "What did they do?" He answered, "They sang praises to God;" and I replied, "And so will we," and we struck up singing again—

"His blood can make the foulest clean,
His blood avails for me."

They found they had a queer lot of prisoners there at that early hour. The keeper gave us some rugs to keep us warm; and his wife came down weeping and said, "Who have you got here? I have been very much troubled ever since they came." The husband told her to make us some coffee hot, and to give us some bread and butter. Having done so, she brought it to us, and I began to talk to her about her soul and about Jesus, and I gave her a little tract entitled "The blood of Jesus Christ cleanses from all sin." I told her the story of His death for sinners. She drank in every word, and there and then trusted Christ as her Saviour, and we again praised God together.

In the morning we were brought

BEFORE THE MAGISTRATES AND FINED.

We had no money on us; but we were fined twenty-five shillings each, or in default imprisonment for fourteen days. Our fines, however, were paid, and we went on our way to Baldock. We can see here that the devil wanted to hinder us in our work and mission at Baldock, but God richly blessed our visit to that place, and many were brought in who have since been working for Jesus. We told the people that we had all been locked up at Melbourne, and the news spread on every hand; but we afterwards received an invitation there, which we accepted. Our meetings were held in a meadow, and our friend the policeman was there, and several others. They were sent to keep order, as the crowds were very great, the attraction being the gipsies that had been locked up in that very town.

"God moves in a mysterious way,
His wonders to perform.

The amount of good that came out of this singular occurrence will only be known in eternity, for the Holy Spirit of God was mightily manifest.

(To be concluded in our next number.)

MORE CHIPS.

By WILLIAM LUFF, Author of "*The Christian's Leisure*" Booklets.

DO YOUR OWN WORK.—He was looking for work, any scrubbing, washing, or cleaning. As the employer of labour surveyed the sleek appearance of the applicant he said, "You hardly look the man for such work." "Bless you, no, sir, it's not for myself I want it, it's for the wife." Mean vagabond! Yet there are numbers who in spiritual things are like him; "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. xxiii. 4). These gentry can always look up work for their pastor, indeed they make work. Be not ye like unto them, but rather—

1. Find your own work. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. ix. 10).

2. Do your own work. Do not ask, "Lord, and what shall this man do?" (John xxi. 21); but, "Lord, what wilt thou have me to do?" (Acts ix. 6.)

3. Above all do not ask others to do your work. God has appointed "to every man his work" (Mark xiii. 34), and that man cannot get a woman to do it.

"There's a work for me and a work for you,
Something for each of us here to do."

DROUGHT AND DEATH.—I have been walking beside a river which in the summer was so poisoned by sewage that the fish died and stank upon the banks; for this reason the mill was stopped, and no one could live near the polluted waters. The sewage which did no harm when the river was full proved fatal in time of drought. If we would escape "the corruption that is in the world" (2 Peter i. 4) we need to be filled with the waters of life. Every Christian is a river of bounty. One has said, "The believer should bring blessings to others. 'The water that I shall give him shall be in him a well of water springing up' (John iv. 14). 'He that believeth on Me, out of him shall flow rivers of living water' (John vii. 38), a well inside for blessing to himself, a river outside for blessing to others." But there is danger of evil flowing in through the eyes, for sin is everywhere—through the ears, in error, lies, and evil language. But this will not hurt if we are filled with the Spirit; if the waters sink then the fishes of good desires and resolutions, prayers and praises, will die; the mill of usefulness will stop, and we shall prove a curse instead of a blessing. "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it

shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezekiel xlvi. 9, 12).

GILT v GUILT.—A village inn-keeper was admiring the flashing new sign, "The Golden Lamb." "What a picture of innocence," said he to a passer-by, who, not being a worshipper of pots and pipes, replied, "That one of yours is a picture of gilt." Oh the stains on many a parlour table! Stains of

Wasted **T**IME—work time, rest time, home time, God's time.
 „ **T**ALENTS—what brains are there sodden.
 „ **T**REASURE—pence and silver ill-spared.

Guilty of children's tears, wives' broken hearts, neighbours' ruin, and often of robbery, bad language, grumbling, fights, sabbath-breaking, and even murder. Such "lambs" are wolves in sheep's clothing, and though gilt are guilty.

TWO CHURCH CLOCKS.—It was a pretty country church; but as I looked at the tower I saw the ivy had placed its fingers upon the hands of the clock, and stopped them; so the whole neighbourhood suffered. Not the only church-clock whose works are stopped. There is

The ivy of worldliness—something outside.
 „ „ „ ritualism—ornamenting the church, some say.
 „ „ „ false teaching—growing faster than any ivy.
 „ „ „ inconsistency—binding and deadly.

In the next village the church clock had to be wound every day, and constant attention kept the ivy from gaining a hold. We all want daily ministry—not a winding-up once a week.

"They gathered daily" (Ex. xvi. 5). "Daily bread" (Matt. vi. 11).
 "Ye shall offer daily" (Numb. xxviii. 24).
 "The Lord . . . daily loadeth us" (Ps. lxxviii. 19).
 "Daily shall He be praised" (Ps. lxxii. 15).
 "I cry unto Thee daily" (Ps. lxxxvi. 3).
 "Let him take up his cross daily" (Luke ix. 23).
 "Searched the Scriptures daily" (Acts xvii. 11).
 "Exhort one another daily" (Heb. iii. 13).

TOO POOR TO ROB.—I have just seen a picture of a masked highwayman. He had ridden post-haste across a moor to overtake a traveller, who proved only a poor fiddler with a baize bag—a disappointing victim for the robber. Thought I, the devil is unable to rob saints who have nothing. Those who think they are "rich and increased in goods" tempt the satanic highwayman; better be like David, who said, "I am poor and needy: yet the Lord thinketh upon me" (Ps. xl. 17). "As poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 10). "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. v. 3). Those who boast experience, attainments, qualifications, and possessions, tempt the tempter. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves

treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. vi. 19).

"THE LION IS NOT DEAD.—I have been putting my hand into a lion's mouth and my fingers between his teeth, but you see, the jaws were only those of a skull, hung as an ornament over the fireplace, and so powerless that they needed a thread to support the lower part. Some seem to fancy the lion of the pit is thus powerless—the only devil nowadays is in their scientific museum—they can feel his teeth with impunity; but I fear they may feel his teeth in another fashion, for the real devil is a "roaring lion" who "walketh about seeking whom he may devour" (1 Peter v. 8). The same sons of wisdom tell us the Lion of Inspiration is dead; it used to roar, but now it is no longer the King of Books. As for its teeth, many of them are proved false, others have been extracted, and the remainder they hang up as ornaments in their study. Such will yet have to own the power and life of the old Lion and its Royal Master. It is not dead, though it may seem to sleep. "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Ps. I. 21, 22).

BIBLE READINGS.

488.—THE GIFT, PERSONALITY, AND WORK OF THE HOLY GHOST.

I. THE GIFT.

- a. The Holy Ghost is the gift of God the Father (Neh. ix. 20; Luke xi. 13; John xv. 26).
- b. To all His *believing* people—the *true* Church (Rom. viii. 9-11; 1 Cor. iii. 16, 17).
- c. He is co-equal with the Father, and the Son (Genesis i. 2; Matt. xxviii. 19).

II. THE PERSONALITY.

- a. *As Creator* (Job xxxiii. 4; Psalm civ. 30).
- b. *As Author* of the New Birth (John iii. 5, 6; Rom. xv. 13).
- c. *As Comforter and Sanctifier* of the redeemed Church of Christ (John xiv. 16; Ezek. xxxvii. 28; 1 Cor. vi. 11).

III. THE WORK.

- a. He *moves* upon the hearts of the unsaved (Matthew xii. 28; John xvi. 8-11).
- b. He *inspires* men and women to *preach* and to *live* Christ (Acts i. 16; xiii. 24; 1 Peter i. 11, 12).
- c. He was the *Agent* of the Resurrection of Christ from the dead, and *will be of all believers* in our Lord Jesus Christ (Rom. i. 4, 8-11; 1 Peter iii. 18).

"Have ye received the Holy Ghost since ye believed?" (Acts xix. 2.)

HARRY ROSE.

THE FIRST EPISTLE GENERAL OF ST. PETER.

(Continued from page 96.)

489.—Twentieth Reading. WORDS TO PASTORS.

*(Chap. v. 1-4).*1. *Their Threefold Description.*

(a) Presbyters or elders, but never priests. It cannot be too often enforced that the word priest (*ιερευς*) never occurs in the N. T. with regard to Christian ministers, but is only applied to the whole church (Rev. i. 6); hence the Bible gives no sanction to the so-called "priestly" claims of Romanists and Ritualists.

(b) Proclaimers of Christ's sufferings (1 Cor. i. 23); that is the centre of all true preaching.

(c) Partakers of His glory (Rom. viii. 17, 18); a preacher, to be a power, must have assurance.

2. *Their Threefold Danger.*

(a) Love of laziness. It is no life of ease; take it as from God, not to be undertaken as a sure but idle living (cf. R.V.).

(b) Love of lucre (cf. Luke x. 7 and 1 Cor. ix. 12-14), yet it is not to be done for money's sake.

(c) Love of "lording it" R.V. (cf. Philem. 8, 9).

3. *Their Threefold Direction.*—Tend your flock or allotment.*

(a) Fearlessly; neither constrained by fear or favour.

(b) Freely; though paid, serve gladly and freely, not considering how much or how little you shall do (1 Cor. ix. 16, 17).

(c) Faithfully; not lording it, nor sparing rebuke if needful, but *living* the gospel before your flock.

4. *Their Threefold Diadem.*

(a) The crown of life to the endurers of persecution (Rev. ii. 10; Matt. x. 39; Acts xx. 24).

(b) The crown of righteousness to the expecters of His presence (2 Tim. iv. 8; Rev. xix. 8; 1 John iii. 4).

(c) The crown of amaranthine glory to the examples of His people (1 Peter v. 4; 1 Thess. ii. 19).

490.—Twenty-first Reading. PRIDE AND HUMILITY.

*(Chap. v. 5, 6).*1. *Four Classes of Pride.*—These have been well said to be:

(a) Pride of race, or that which is national.

(b) Pride of place, or that which is social.

(c) Pride of face, or that which is personal.

(d) Pride of grace, or that which is spiritual.

* It is remarkable that the word from which we get our "clergy" (*κληρος*) should be here applied to the whole body of believers and not to the minister, and that the word from which we get our "laity" (*λαος*) is not used at all. Such facts as these and the one mentioned above, about the word "priest," are of the utmost importance in these days of sacerdotal assumption.

2. *Four Cures for Pride* (v. 5).

(a) Reverence for age; so sadly needed nowadays (Lev. xix. 32).

(b) Respect to all; "be all subject one to another."

(c) A raiment of abasement; "clothed with humility."

(d) Resignation to the Almighty, for then He can give grace.

3. *Characteristics of Pride and Humility*.—A high look (Ps. ci. 5), and low eyes (Job xxii. 29, marg).4. *The Copy of Humility*.—Christ Jesus (Matt. xi. 29; Zech. ix. 9; Phil. ii. 7, 8).5. *Some Curses on the Proud*.—They are resisted (1 Peter v. 5); rejected (Ps. ci. 5); recompensed (Ps. xxxi. 23); rebuked (Ps. cxix. 21); recognised (Ps. cxxxviii. 6); rooted out (Mal. iv. 1); removed (Isa. ii. 17).6. *Some Comforts for the Humble*.—These are redeeming (Job xxii. 29 and Ps. cxlix. 4); reviving (Isa. lvii. 15 and James iv. 6); rejoicing (Isa. xxix. 19); restraining or ruling (Ps. xxv. 9); regarding (Ps. cxxxviii. 6); refreshing (Ps. xxii. 26 and Matt. v. 5); rewarding (Prov. xxii. 4); and reproving (Isa. xi. 4, cf. Ps. xviii. 35, P.B.V.—"Thy loving correction shall make me great.")

491.—Twenty-second Reading. CARE AND CONFLICT.

A. CARE.

(Chap. v. 7-9.)

1. *What Constitutes Care?*—Anxiety, worry, anxious thought (Matt. vi. 34).2. *What Causes Care?*—Unbelief, distrust—"could manage better myself."3. *What Cures Care?*—(a) Casting it upon God, because He is our Father, and loves and knows (Luke xii. 30), and because He is God, and cares, or foresees, and concerns Himself about us. (b) Prayer (Phil. iv. 6, 7), therefore be without carefulness (1 Cor. vii. 32).

B. CONFLICT. With whom?

1. *Your Adversary*.—Consider his personality, it is real, not an essence; his power, great (Eph. vi. 12) but not omnipotent; his perception, deep, with 6000 years' experience, but not omniscient; his presence, a spirit (Eph. ii. 2), capable of swift locomotion, but, thank God, not omnipresent; his pride (1 Tim. iii. 6); his position, confined, it is true, but with great liberty as prince of the power of the air (Eph. ii. 2; 2 Peter ii. 4; Jude 6); his perdition (Rev. xx. 10).2. *His Attributes*.—(a) Tempter (Matt. iv. 3; 1 Thess. iii. 5). (b) Accuser (1 Peter v. 8; Rev. xii. 10; Zech. iii. 1). (c) Destroyer (Rev. ix. 11, marg.; John viii. 44). See those three stages brought out in the fall of Judas.3. *His Allies*.—Hosts of evil spirits, evil companions (Prov. xiv. 7), evil books, our own evil hearts.4. *His Aims*.—To defame (Gen. iii. 3-5); to distract (1 Chron. xxi. 1); to despoil (2 Cor. ii. 11; to devour (1 Peter v. 8).5. *His Attacks* are sometimes open, as here, but6. *His Allurements*, as in 2 Cor. xi. 14, are not less to be feared. Therefore be sober, be vigilant, and resist (James iv. 7), and remember (Ex. xviii. 4; 2 Kings vi. 16; Rom. viii. 37).

JEHOVAH ROPHEKA.

 Ex. xv. 26 ; Rev. iii. 20.

I.

SORE bruised, with bleeding heart, and weary brain,
 I entered my own door, and closed it fast.
 "Here will I stay till, life and sorrow past,
 My spirit journeys to its home again."
 And so I spread my table in the dark—
 A platter full of bitterness. A cup
 Brimming with tears. On these I thought to sup,
 And die in lonely, loveless silence. Hark !
 Some one has followed me, and stays beside
 My unsought door. Why should I rise to see
 Who knocks? This is no fare for company,
 And I have neither fire nor light inside.
 "I cannot let thee in whoe'er thou art,
 Knock at some other door, seek out a happier heart."

II.

But yet He knocked, and knocked again, again,
 Until my eyes o'erflowed to think that One
 Should be so patient, standing there alone.
 And so I rose, and, covering up my pain,
 I asked, "What dost thou want in this poor place?"
 He answered, "Let Me in, I've come to share
 Thy supper." Then I laughed in my despair,
 And drew the bolts, and saw a gracious Face,
 And felt a dim, sweet sense of hope, and cried
 "Come in and eat, if Thou canst eat such food,
 For I have nothing else, nor any good
 Of any kind in my poor dwelling. Pride
 Would keep Thee out, and rob Thee of such cheer,
 Yet, do Thy will with me, and what Thou findest here."

III.

And then we sat together, and He blessed
 The meal before us, and He supped with me,
 His sweet words soothing all my agony ;
 And thus we ate the supper I had dressed.
 Then, while I looked and longed, yet feared to ask
 "Who art Thou?" He, with winning kindness, drew
 From His own stores a loaf. "This is the true
 And living bread" He said ; "and thine the task
 To cleanse the platter while I pour the wine.
 As thou didst give Me welcome, I to thee
 Give welcome. Thou to-night shalt sup with Me.
 I shared thy fare. Now, rest thee, and share Mine."
 Oh what a feast my Lord for me has spread !
 And still I drink His wine, and eat His blessed bread.

E. STACY WATSON.

HARD FACTS.

A ROMAN CATHOLIC ex-high-sheriff in Staffordshire, who died in December last, left his immense fortune of nearly £140,000 to priests and nuns, for the furtherance of the Roman Catholic agencies in this country. When will wealthy Protestants learn to be equally generous for the sake of Christ and His gospel, as taught by apostles, prophets, and martyrs?

Alas! how mean and disproportionate are the gifts of many who have this world's wealth, while expressing their hope of felicity in the world to come—forgetting the Lord's words "unto whomsoever much is given, of him shall much be required."

* * * * *

How often do we find Protestants, who profess to be *Orthodox Christians*, living in luxury, but giving comparatively little to the Lord's work, and at the close of their life leaving the whole of their accumulated wealth to worldly relatives and friends who already have enough and to spare, and this in view of the fact that by far the greater part of the world remains unevangelized, after nearly nineteen centuries of the Christian era. Several such instances have been heard of lately. One who had been for many years an office-bearer in a Nonconformist church, out of his immense fortune of THREE QUARTERS OF A MILLION, *left not a single pound to the advancement of the cause of Christ on earth in any form whatever*. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Samuel i. 20).

* * * * *

Surely Christianity may blush to acknowledge such persons as disciples of Him who gave His life to redeem us from an eternal hell, and who impressed upon His followers, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." But this is very *unpopular* preaching and unwelcome doctrine to most.

We sometimes wonder what sort of a reception such individuals would have given to the gospel Christ preached to the rich young man in His day, when He said, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me"; probably the same as it met with then, for "ye cannot serve God and mammon" is the divine decree. "Verily, they have their reward;" and *their grand opportunity has been missed for ever!*

* * * * *

The following from *The Philanthropist* is to the point:

"Wills are very responsible documents. The use of money is a very serious question, so far as the possessors realise that it is 'not their own,' since they are only 'stewards.' The late Sir Thomas M'Clure, Bart., left no excessive amount. The personal estate was

£6,037. But the introductory portion of his will may, I think, prove profitable reading to those who are envied as millionaires, or anything approaching to millionaires. The will begins thus :

“Whereas I have always been of opinion that this world’s goods should not be devoted solely to personal enjoyment, but that there are other nobler and greater ends to which the same should be applied. In my life I have endeavoured, so far as in me lies, humbly to carry this my view into practice, and for many years past I have devoted almost half of my income to the support of religious and benevolent objects.

“It is in this spirit, therefore, that I leave, in default of my issue, the one-half of my estate and properties to trustees for religious and charitable purposes, as is hereinafter done in more technical and legal language. And I leave the other moiety to those relatives hereafter specified, and I exhort them to bear in mind that wealth and competence should always be enjoyed within moderate bounds and limits, and that “unto whomsoever much is given, of him shall be much required” at that last great day when we shall all stand before the judgment seat and render unto the Almighty an account of our stewardship.’”

DAY OF THANKSGIVING MEETING, EAST END.

ON the suggestion of Mr. R. C. Morgan, the Editor of *The Christian*, who had been in correspondence with many of the principal workers in London relative thereto, a day has been set apart for thanksgiving, as explained in the following circular:—

“THANKSGIVING FOR BLESSING SINCE 1859.

“We venture to invite all earnest labourers in our Master’s vineyard, especially those who have been toiling for many years past in the East of London, and who have received marvellous answers to prayers uttered in times of overwhelming need, to come together and join in a THANKSGIVING MEETING to be held in the Great Assembly Hall, on Wednesday, April 11, 1894, morning at 11, afternoon at 3, evening at 7, to thank and praise our God for all the wonderful things He has done, and to ask Him for far greater things, not only for the East End of London, but for the whole world: according to the words and spirit of the Lord’s Prayer that His will may be done in earth ‘as it is in Heaven,’ and in accordance with the very words of the one-accord prayer meeting in Jerusalem, which was immediately answered by thousands of men and women being scattered over the earth, declaring wherever they went the glad tidings.

“‘Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God’s.’

“‘To-morrow go ye down against them. . . .’

“‘Praise the Lord; for His mercy endureth for ever. . . . And when they began to sing and to praise, the Lord set ambushments.’—2 Chron. xx. 15, 16, 21, 22.

“Conveners

“REGINALD RADCLIFFE.
GEORGE WILLIAMS.
KINNAIRD.
MARTIN HOPE SUTTON.
JAMES E. MATHIESON.
R. C. MORGAN.”

We greatly rejoice at this, for the increase of the spirit of praise and thanksgiving to God will undoubtedly lead the way for further blessing.

Further particulars will be found in the current numbers of *The Christian*, but we heartily invite all who possibly can to attend the meetings on the day named.

NOTES FOR THE MONTH.

WE continue the series of the principal leaders in the Young Men's Christian Association this month by giving a portrait of

MR. W. HIND SMITH,

one of the Metropolitan District Secretaries at Exeter Hall, who is well known in many parts of the country.

It is interesting to know that the death in 1863 of the late Mr. Henry Hull, Secretary of the North West branch at Stafford Rooms, first turned Mr. Hind Smith's thoughts to the Secretariat of the Y.M.C.A., and this was whilst staying through parts of 1863-4 at Smedley's Hydropathic Establishment at Matlock, where he met the late Mr. John Offord and Vipert Martin, of Leeds, the latter of whom accompanied Mr. Hull on his last journey to London.

Referring to this our friend wrote: "I cannot tell how often I longed to live the kind of useful life presented to me by these three, and it was the departure of this man of God (Henry Hull) which led me to emulate his useful life, and thus in 1864 I became the Secretary of the Leeds Y.M.C.A., and suppose I am the oldest Y.M.C.A. Secretary still in the work in the world, *unless* it is Mr. Burney, of New York. To God be the glory for having counted me worthy of this great honour of leading many young men to know, love, serve, and follow our blessed Lord."

It was in a great measure the result of Mr Hind Smith's wise and vigorous action that induced Mr. R. C. L. Bevan, Mr. Samuel Morley, and Mr. George Williams to establish the Young Men's Home, named "Shaftesbury House," at Margate, which has proved helpful to so many thousands of young men during the summer holidays, while he and his devoted wife have travelled extensively through the country strengthening the hands of Association Officers and Members, and frequently imparting fresh life and fervour to the work in the respective branches.

We trust that many years of happy and fruitful service may yet be in store for both these servants of the Lord.

* * *

MALDEN HALL, KENTISH TOWN.

WE have great cause for gratitude and praise to God in connection with the work at the above hall, which is the

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North-West Branch of the Evangelistic Mission. Richard Weaver was invited to again visit and conduct a Special Gospel Mission there during February, and God greatly helped His servant to minister the Word night by night, and also abundantly answered prayer in blessing the Gospel proclaimed. The Mission was preceded by a week of prayer, when much earnest intercession was made that God would prepare His people for blessing, and the hearts of unsaved ones for the reception of the Word, and fit His servant for the work. Many written requests for the conversion of relatives and friends were sent in, and laid before the throne of grace, and truly our gracious God has again proved Himself to be "the Hearer and the Answerer of prayer," and made it manifest that the "old, old story," has not lost its charm, nor the Gospel of Christ its power. On week evenings the large hall was full, and sometimes persons standing, and on Sundays the place was altogether too small to accommodate the numbers that came to hear the Word, so that overflow meetings had to be held in the school-room, and on the last night even this was crowded, so that many had to stand. But, better still, God's presence was felt, His voice was heard, and His power was put forth in the convicting and converting of souls. Big, burly men were broken down and wept like children, and many of them rose to be prayed for, and came boldly out to the front to be dealt with personally by the workers. Backsliders were restored, husbands and wives knelt together crying for mercy, and parents and children were led to the same Saviour. Thus those engaged in this happy service were kept till a late hour each night.

On Monday, February 26th, a most blessed praise and testimony meeting was held, and many were led to take up the Psalmist's words, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." One young man asked for special thanks to be returned to God, for he had sent in a request that ten of his relatives and friends might be saved, and seven out of the number had decided for Christ, and the other three were anxious. Another said, that he and several others had commenced a daily prayer meeting in a

hayloft on the premises where they were engaged at their daily work.

On the following Monday (March 5th) all those whose names had been taken during the Mission were invited to a Tea and Special Meeting for Converts and Enquirers. About one hundred responded, and others sent word they were sorry they would not be able to be present to Tea, but would come to the service afterwards. This was largely attended, and Mr. Hucklesby gave an address on the Enquirers' and Converts' Meeting which took place in the prison at Philippi, and again the Lord answered prayer, and many were helped, comforted, and stimulated to go on their way rejoicing.

Will the readers of *Footsteps of Truth* pray that the good work may still continue, and that those who minister the same Gospel may do so in the fulness of the blessing of the Gospel of Christ?

* * *

WILLESDEN HALL, BRONDESBUARY. N.W.

MR. HUCKLESBY has just concluded his month's ministry at Willesden Hall, Willesden Lane, Brondesbury, which has been marked by increased attendance, interest, and manifest blessing.

On the Wednesday evenings he delivered a series of lectures on "The Tabernacle in the Wilderness," illustrated by a large model and diagrams. Large numbers of friends gathered together on these occasions, and we feel sure very many were helped and edified by these instructive addresses.

On Sundays also the numbers gradually increased, until the hall was very nearly filled in the evenings, when the Gospel was preached with much power, many being deeply impressed and convicted of sin.

We have much cause therefore to praise God, and trust that this may be but the first droppings of the great shower of blessing which we have been and are still praying may be witnessed at the various halls of the Mission.

We trust it will not be long before our brother repeats his visit to Willesden Hall.

* * *

TO CORRESPONDENTS.

FRIENDS sending MSS. sometimes unwittingly overlook a postal regulation inasmuch as they attach the stamp partly to the wrapper and partly to the

MS., which involves the fine of 1d. on delivery. Please take note of this.

* * *

MR. CHEYNE BRADY, of Cannes, has sent us the following on

OUR DUTY TOWARDS MISSIONS.

GO. HELP GO. CIRCULATE.

"Go." What nobler, what happier, life can be lived than that of obedience to the Lord's command, "Go ye into all the world and preach the gospel"? By all means let all who are called of God to such a privileged life go!

"HELP GO." It is a serious matter to hinder those who are called to the mission field. Let the sacrifice be ever so great, beware how you interfere with a clear call of the Lord. Moreover, let us gladly help by sympathy and by supplying the means.

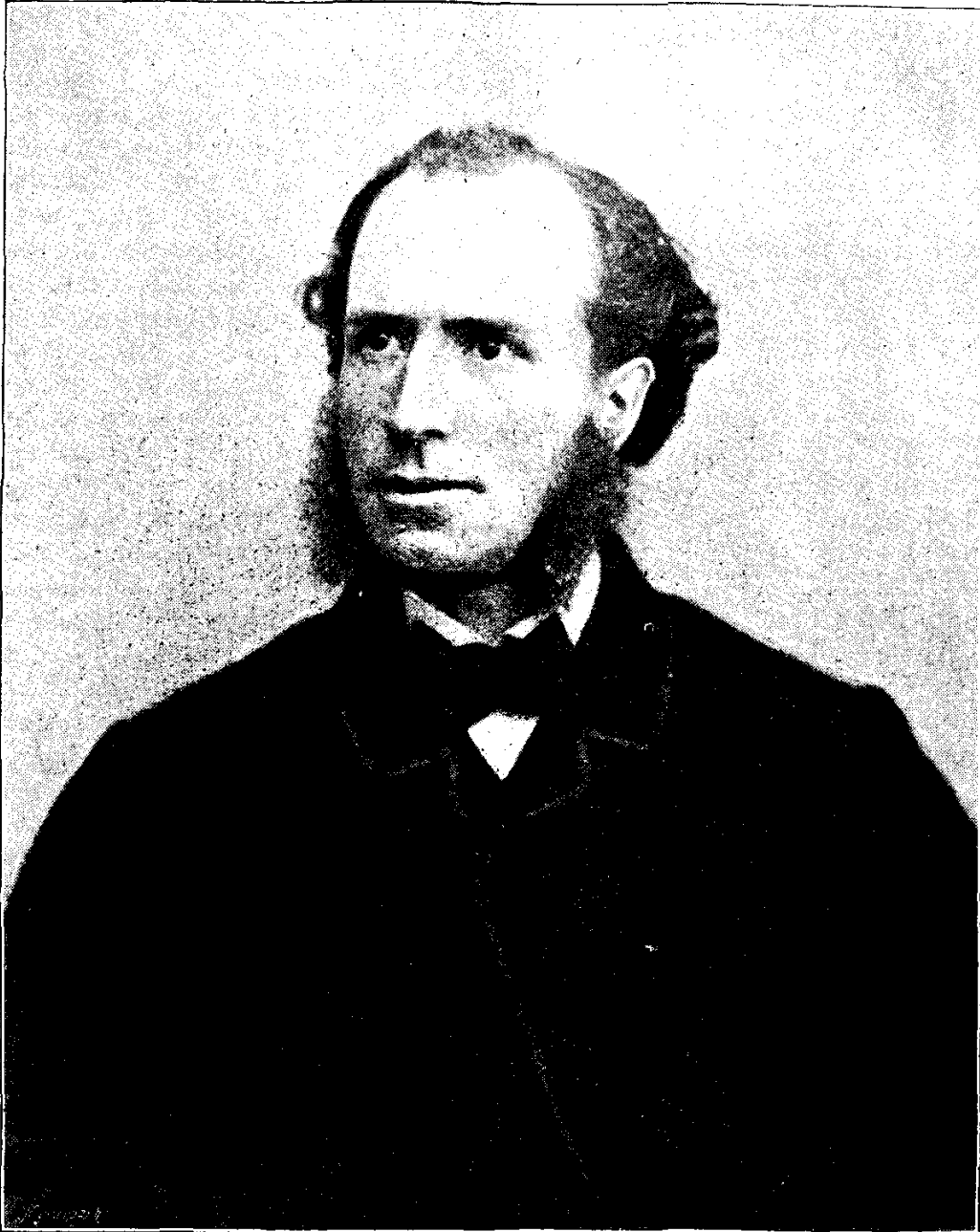
"CIRCULATE." Missionaries and evangelists should be well supplied with gospel portions. But in addition, and alongside of these, circulate gospel tracts. A tract is a little thing, but it may accomplish much good. "God hath chosen the weak things of the world to confound the things that are mighty."

Just to show the value of tracts, read this illustration. A child, seeing a lady filling a box for India, brought her a cent, with which she purchased a tract, which was put into the box. It found its way to a Burman chief, and was used of God to lead him to Christ. The chief told the story to his friends of his newly-found God and of his great happiness. Many of them also believed, and cast away their idols. Eventually a missionary was sent there, a church was built, and in course of time fifteen hundred were converted from heathenism. Was not this a glorious result from such a little seed?

Tracts in foreign languages are deeply needed; while the Bible Society has issued portions of the Word in three hundred languages, the religious Tract Society and Drummond's Tract Depôt have only overtaken two hundred. My gospel tracts now circulate by the million in a few languages. Help on, O Christian, the translation into other languages, that they may be circulated all over the world.

This is a vast work, and requires a large amount of funds.

"NOTICES OF BOOKS" are reserved for our next number.



THE LATE HENRY HULL,
OF STAFFORD ROOMS.

See "Notes," page 167.

THE PSALM OF THE FORSAKEN ONE.

PSALM xxii.

By JOHN GRITTON, D.D.

THE Twenty-Second Psalm is by David. Certain events in David's life answer in part to its language. Probably a larger number of feelings in David's heart meet in some measure the intensity of its descriptions. Undoubtedly also there have been believers in all ages of the Church, and very particularly in times of severe persecution, who have uttered their sorrows and analogy of the psalm. It will, however, be plain to even a cursory reader, and very plain to the thoughtful student, that in no human experience, except that of the God-man, Jesus Christ of Nazareth, has this cry of the forsaken one found its fulfilment. If it be not a Messianic day unaccomplished, psalm it remains to this no reasonable doubt that the psalm is Messianic. It is quoted six times, in the New Testament, as distinctly predictive of our Lord; and in three other passages there is manifest reference to its statements.

Usually *five* quotations are numbered, but this enumeration omits one, which is not observable in our English versions, or in French, German, Italian, and many other modern versions—even in those which profess to be translated from the original Hebrew. Nor can one learn the fact from the Vulgate or the Septuagint. This is somewhat surprising, and can be accounted for only on the supposition that translators have not had their attention fixed on the Messianic character of the psalm. In the Hebrew it is plain enough. The last verse should be rendered, "They shall come and shall declare His righteousness unto a people that shall be born: *because He hath finished it.*"

Not only did our dying Redeemer quote the *First verse* in the dread hour of His forsakenness, He quoted the *Last verse* also in the moment when all was done and He yielded up His soul to God. Thus did He, as it were, claim the psalm as His own.

Although not quoted in the New Testament there is another commonly mistranslated verse in the psalm, which throws very clear light on the intention of the Holy Ghost to draw, by the pen of David, a picture of the Lord Jesus. It is clear that verse 29 has been a difficulty with translators, for it is very variously rendered in different versions. Here again the Hebrew is plain enough, "All they that go down to the dust shall bow before Him *who did not keep alive His own soul;*" *i.e.* who did not refuse even to die.

We may claim that verses 1, 2, 7, 8, 16, 17, 18, 22, 29, 30, 31 are not only Messianic, but that they are exclusively Messianic. They belong to our Lord Jesus Christ, and to none other.

He does, indeed, lead some of His people into dark ways of anguish. In their glorious mission of filling up "that which is behind of the sufferings of Christ for His body's sake, which is the church," many believers have awful fellowship with their Master in anguish and agony, which may find, even in *their* lips, fitting utterance in some expressions of the Psalmist.

Happy souls who are thus honoured to bear the cross "*after* Jesus!" Happy indeed; for to them it is given "not only to believe on Him, but also to suffer for His sake!" But when their sufferings are most acute, when the rough cross most eats into their flesh, when their cry is indeed "out of the depths," there remains an impassible gulf between His sorrow and theirs, a distance absolutely infinite between His desolation and theirs. He alone was the Sinbearer; He alone was left of the Father. Of Him alone can it be said, "It pleased the Lord to bruise Him, He hath put Him to grief." "He was wounded for our transgressions, He was bruised for our iniquities." Well, indeed, may He say, "Behold, and see if there be any sorrow like unto My sorrow!"

Our Psalm is divided into two distinct parts. Through the first twenty-one verses we have the cry of the forsaken One—such a cry as but once went up to heaven; such a cry as, having once been uttered, will never be repeated. At that cry rocks were rent, tombs were laid open, the sun forgot to shine, darkness was over all the land for three hours. At that cry the veil of the temple was rent, by a mighty hand, from the top to the bottom. A wondrous dispensation of mingled judgment and mercy entered into its death throes; while the way into the holiest—the way to atonement, reconciliation, acceptance, salvation, glory—was made manifest. That cry was from Him who "bore our sins in His own body on the tree." His whole being was overwhelmed, crushed, and wounded. He had gathered on to His own head, and into His own heart, "the sin of the world." The burden bowed His head in death, and broke His heart. The face "marred more than the face of any man" was index to a heart impressionable as wax, and melted in the midst of His bowels.

Behold in these utterances the wrath of men and of demons, the scorn of the malicious, the sneers of the ungenerous, the madness of wild beasts, the wagging heads, the protruded tongues, the agony of the nails in sensitive feet and hands, the despite of the people, the humiliation to worm-like weakness and insignificance, and the unutterable desolation of being forsaken of God.

In the cry of Jesus during His woe of crucifixion there are other voices heard by the ear of faith, when quickened by gratitude and love. The cry was the assurance that redemption was secured, that sin-bearing was accomplished, that the sin of the world was carried away. It told of the Prince of life dying, that we might not die eternally; of wrath endured to the uttermost, that we might have peace; of One forsaken, that we, the rest, might appropriate the promise, "I will never leave thee, nor forsake thee." That cry told of a horror of great darkness in one holy soul, to be followed by millions walking in light towards the

city of light, and dwelling there in light eternal. That voice, that woeful cry, that wail of a broken heart can have no second. "He hath finished it." "It is finished."

O sinner! the thought should break thy hard heart; should melt thine eyes to tears, thy heart to love. If this touch thee not, no sight of the pit, no shrinking from the wrath to come, no terrors in prospect of dwelling with eternal burnings can separate thee and thy sins. Fall down, O sinner, where thou canst see the face of thy dying Jesus, and where the blood of His broken heart can fall on thee in life-giving power!

We do not at present dwell on the second section of the Psalm, for it is no part of the cry of the *forsaken One*. It contains the cry of the *accepted One*, the beginnings of the "joy set before Him," in prospect of which "He endured the cross, despising the shame." These latter verses tell of the *results* of His cross and passion, the *fruits* of His bloodshedding, the *victory* after defeat, the bruised heel on the crushed head of the serpent. They are in another form the exaltation of the stone rejected of the builders. They reveal to us the extent and the glory of Messiah's reign. "A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, BECAUSE HE HATH FINISHED IT."

Dear saved one, let this be the joy of thy heart, the motive to thy service, the strength of thy arm; thy example of holy living, thy text and sermon, thy message to men, and thy song in life and death—"HE HATH FINISHED IT."

IS PUNISHMENT ETERNAL?

By PASTOR F. E. MARSH, *Sunderland.*

A WELL-KNOWN sceptic in America is reported to have said, "I do not attack a religion which rests on faith, for a religion which rests upon faith is not a matter for reasoning and argument." Upon what does a believer in Christ rest? Upon the Bible which he receives as the word of God, and to him it is not a matter for reasoning, but acceptance, for to truly receive the words of God is to receive Him who is the Word of God. I say this, because it is to the word of God I appeal in answering the question, "Is punishment eternal?" By that word I stand or fall, hence I have no opinion to give, no subject to discuss, and no side to take, but simply to listen to what God says.

Dr. Joseph Cook has said, "One cannot escape the doctrine of eternal punishment without lowering the standard of inspiration." He has further remarked, in speaking of inspiration, "It is such a divine superintendence over the books of the Bible as makes them a trustworthy, infallible, and safe guide respecting the way of salvation." Contrast these quotations with what a well-known archdeacon of the Church of England has said, "Reason, conscience, and experience, as well as Scripture, are books of God, which must have a direct voice in these great decisions." The latter quotation puts man on a level with God,

makes the finite equal to the infinite, and elevates man who is a sinner and puts him upon a footing with the Holy God. The very thought is blasphemous, and of sufficient impudence to contradict itself. The principal terms that are used in the New Testament to designate duration and endlessness are the noun *aion*, and the adjective *aionios*. The word *aion* is used in a limited and an unlimited sense. The English words "ever," "always," are akin to the Greek *aion*, and like it are applied to a definite and indefinite period. Thus we speak of a certain class of plants as "evergreens," that is, they are green during their natural life. We also say, "You are ever welcome," meaning there is always a welcome to the one to whom the words are directed. But we also use the words to express endless duration, such as "ever," "for ever," "for ever and ever," "evermore," "everlasting," and the negative "never." The connection in which the word occurs clearly defines the sense in which it is to be taken. Applied to things that are in themselves limited, the sense is limited; but used in reference to unlimited things, the sense is—clearly and undoubtedly—endless duration.

The word *aion* means *age-lasting*, and is used in three different connections in the New Testament. First, it is applied to the *past*. Zacharias uses the word in referring to the revelation that God had given to the prophets in the past, when he said, "He spake by the mouth of His holy prophets, which have been since the *world* [*aion*] began" (Luke i. 70). Second, the word is used to point out the *present* dispensation. The good seed of the word, falling into the thorny-ground hearer, is said to be choked by "the care of the *age*" (*aion*), &c. (Matt. xiii. 22, R.V. margin). Again, the harvest in the parable of the tares, when the angels are represented as gathering the wicked for judgment as tares are gathered in bundles to be burnt, is said to be the "consummation of the *age*" (*aion*) (Matt. xiii. 39, R.V. margin). Again in Ephesians i. 21, where it speaks of the position and power of Christ, and how that He is "above all rule, and authority, and power, and dominion, and every name that is named, not only in this *age* [*aion*], but also in that which is to come" (Eph. i. 21, R.V. margin). The above will suffice to show that the word is used in a limited sense, but while the noun is used in a limited sense when applied to this present age, the adjective *aionios* never occurs with the noun *aion* in speaking of this dispensation. It would be absurd to speak of an "eternal age," which only meant a definite period; it would be as bad as saying "a circle was round, only it required a piece more to make it so." We should immediately reply, "A circle is complete, and if a so-called circle is not, it is no circle." Third, the term is used as to the *future*, thus we find it in Ephesians ii. 7, in speaking of God's grace towards the believer, it is stated to be to His glory "in the *ages* [*aions*] to come."

Rotherham in his translation of the New Testament in speaking of his rendering of *Aionios* as "*age-abiding*" says, "Age-abiding," that is, lasting for an indefinite (or perpetual) age, abiding from age to age. The reason for adopting this rendering of the Greek adjective *aionios* are (1) to keep up a close connection with the word "age" as the translation in this New Testament of the cognate noun *aion*, and (2) to avoid as too restricted the confinement of the idea to any particular limited age. It

is true that *aion* does not of itself mean absolute eternity, otherwise it would not submit to be multiplied by itself, as in the familiar phrase *aions* of *aions*, which would then be equivalent to "eternities of eternities," and it is further true that in the history of the divine revelation, *aion* sometimes puts a dispensational limit so far as that the dawn of a new *aion*, "or age," serves to close and exclude an old *aion*, or "age," the end of which was aforesaid concealed in the mists of an undefined futurity.* But with all this it is most important to remember that "age" is not the primary meaning of *aion*, rather duration indefinitely extended. Moreover it seems to be as clothed with this more primitive signification, that the qualifying word *aionios* comes into use. The noun *aion* itself clings to this fundamental notion in the well known idiomatic phrase, *eis ton aiona*, "to the (remotest) age," "to the (latest) age." Here it is that the noun and adjective are in perfect accord, both have in them the spirit of the famous plural itself, which is simply a more vivid expression of the same idea. He that has the *aionion* life lives *to the aion*, to the remotest age; in fact to the ages of ages. Indefinite extension is stamped on all these expressions, *aionios* refuses to be bounded, as soon as you can see the end of a thing *aionios* becomes inapplicable thereto. Of the barrenness of the fig tree (Matt. xxi. 19) no termination can be affirmed, the son never ceases to be welcome in his father's house (John viii. 35), to *aionian* punishment (Matt. xxv. 46) no conclusion can be assigned; if it be essentially a conscious endurance to the subject of it, then it must last as long as consciousness itself remains, if essentially a punishment of loss it cannot be said of the loss that it will ever be exchanged for gain. It is singularly confirmatory of this view to go back to the beginning and compare the Greek "*aion*" with the Hebrew "*olam*" in the passage (Genesis iii. 22) where each occurs for the first time, the one in the Hebrew original, and the other in the Septuagint translation, "And now lest he put forth his hand and take of the tree of life and eat and live to *olam*, to the *aion*," that is, to indefinite duration. The Hebrew starts from the notion of concealed, the Greek from that of continuous duration, they coincide in the idea of duration indefinitely prolonged.

It has often been objected that the word "everlasting" does not in every case mean endlessness, for we read of "everlasting mountains," and yet we are told they will be burnt up. As long as the thing spoken of remains the adjective applies. We cannot apply an adjective to a

* Rotherham in a foot note on Matthew xii. 32 says, "'This age' and 'the coming'" (Matt. xii. 32; Eph. i. 21) "is a New Testament discrimination." 1. "This age" is characterized as one of "anxieties" (Mark iv. 19), of a mixture of good and bad in the field sown by the Son of Man (Matt. xiii. 24-30, 36-43), of "persecutions" (Mark x. 30), of the need for nonconformity (Romans xii. 2; Titus ii. 12), of the crucifying of the Lord of glory by its rulers (1 Cor. ii. 8), of Satanic defilement (2 Cor. iv. 4), of "evil" (Gal. i. 4; compare Eph. ii. 2; 2 Tim. iv. 10). 2. "The coming age" will be signalled by the forth shining of the glory of the Lord (Titus ii. 13; 1 Cor. xv. 23), the resurrection from among the dead (Luke xx. 35), the bestowal of age abiding life (Mark iv. 38; Luke xviii. 30), and the forth shining of the righteous in the kingdom (Matt. xiii. 36, 43). The "conclusion of the age" is spoken of in Matt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20, "the conjunction of the ages," Heb. ix. 26, and "the ends of the ages," 1 Cor. x. 11.

thing which is not; but seeing man is like God in being an indestructible spirit, * the punishment, whatever it is, must be eternal.

I shall hope to enlarge upon this matter in my next article.

* I believe it is unscriptural to speak of man in his unfallen or fallen state as "immortal." It is said that Adam was "immortal" in Eden, but that he lost his immortality by sin. Is not this a contradiction of terms? If man was immortal how could he fall? What is immortality? *It is a state of holiness and bliss from which it is impossible for man to fall.* Christ is the only One who has immortality. "Who *only* hath immortality" (1 Timothy vi. 16); but His immortality is a guarantee of the believer's, for when He comes "This mortal shall put on immortality, *then*" (mark the "*then*") "shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 54). But, on the other hand, while the natural man is not immortal he is *indestructible*, for God made man in His own image. What is God? God is a Spirit. Remember that it is said of *fallen* as well as unfallen man that he retains that image (Genesis i. 27; ix. 6), and that is, that he is an indestructible spirit.

JONAH.

"**G**OD moves in a mysterious way." One might have thought that on so important an errand as that to Nineveh He would choose a fitter or more faithful messenger, an Isaiah, who with cleansed lips would say, "Here am I, send me." It was one of a different temper that He employed on this special business. And if he proves unfaithful and rebellious, the Lord thereby the better ensures His purpose of Nineveh's repentance and salvation.

Not only for Nineveh; He used Jonah's flight for blessing to the mariners. The storm that for his sake overtook them prepared their hearts, and in spite of himself and his sin his testimony is thus made effectual to bring them to fear and to worship the living and true God.

This work of mercy being accomplished, and Jonah cast overboard, God takes him back to land, not by another ship on payment of his fare, but by a *great* fish which He had *prepared* for the occasion, and He charges him the second time with the errand to Nineveh.

Had Jonah gone at the first, in all human probability his message would have been treated with scorn. As it turned out "Jonah was a *sign* to the Ninevites." So the Lord Jesus tells us. The tidings of his miraculous adventure had reached them. And they believed it, though men now disbelieve it. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it." The wondrous sign of Divine power so wrought with them as to bring them down one and all in sackcloth. Thus again Divine wisdom overruled human folly and disobedience to work out His mercy. Nineveh was spared.

Again, we have nowhere else in scripture a more striking illustration of the truth that "His tender mercies are over all His works." It was Jonah's anger that brought out from the Lord's own lips this plea to reprove His servant's folly.

Never was there in the history of the world more successful preaching. Pentecost indeed surpassed it in the quality and the fruits of the

message. In quantity it was nothing by the side of Jonah's success. The Lord may be teaching us by this that success is no sure criterion of the fidelity of the preacher. We read of no such results from Enoch's testimony, or Noah, or the prophets. Isaiah had to say, "Who hath believed our report?"

Jonah's repentance, as seen in chap. ii., was not lasting or effectual. He is out of communion with God. Much as he pretends to know His character of mercy, it is only to fabricate an excuse for his disobedience. When a man is in an evil temper he cannot speak the truth. Had what he said been so he would have gone at the first call. Jonah's history closes without any sign of further restoration. Of all the prophets God ever owned he stands alone under the rebuke of the Scripture, a sad exception to the "goodly fellowship" of those who "obtained a good report." Even Nineveh obtained such a record, but Jonah none, though as a type of Christ in death and resurrection he stands foremost.

And yet, had he known it, what honour and blessing God was offering him in sending him on such a mission. Isaiah's message was as sad as Jonah's, and in his case without success. And, if tradition tells true, he died a martyr's death. Yet he was honoured of God to "testify beforehand," more fully than all the rest, "of the sufferings of Christ, and the glory that should follow."

God never gives us a command but to bless us in the doing of it. How much we throw away by our shortsightedness and disobedience! And if God is not defeated by our sin, if, as in the example before us, He overrules it to accomplish His gracious ends, no thanks to us, no reward for us. It is only as by repentance we return to Him, like the prodigal, whose sin brought out the Father's love as it had never been otherwise known, but who by returning came in for the kiss and the ring and the Father's home.

W. COLLINGWOOD.

DIVINE PROVISION FOR DAILY LIFE.

"**S**ILENCE and darkness, solitude and sorrow
 In combination. Can I cheerful be?
 And wherefore not, since I can voices borrow,
 Society and mirth and peace from Thee,
 My God, from Thee.

"I would not waste one breath of life in sighing,
 For other ends has mine been given to me—
 Duties and self-denial, daily dying
 Into a higher, better life with Thee,
 My God, with Thee.

"Strong in Thy strength, though in myself but weakness,
 Equal to all, I know that I shall be.
 Let me but seize the mantle of Thy meekness,
 And wrap it close around my soul, like Thee,
 Blest Lord, like Thee."



THE RECENT DAY OF THANKSGIVING.

AS announced in *Footsteps of Truth* of last month, the Thanksgiving Meetings were held in Mr. Charrington's Great Assembly Hall, Mile-end Road, on Wednesday, April 11th, and drew together large audiences morning, afternoon, and evening. We venture to think that no one who had the happy privilege of attending any or all of these meetings will ever forget them, for they were unique in every way, especially in the remarkable coming together of representatives of all branches of the church of Christ. The above picture suitably illustrated the scene during parts of that day.

It would more than fill a whole number of *Footsteps of Truth* to give even the bare outline of these grand meetings so full of burning interest; but for a brief descriptive epitome we refer our readers to the issue of *The Christian* for April 19th.

Mr. J. E. Mathieson presided at the morning meeting, and was supported by a crowded platform of well-known workers; and, after reading a few appropriate Scriptures, short addresses, intermingled with prayer, were given by Mr. Morris (representing Dr. H. Grattan Guinness, who was in Ireland), Mr. R. Heber Radcliffe (who spoke on behalf of his revered father, Mr. Reginald Radcliffe), Pastor Archibald Brown, Joshua Poole, Dr. Baedeker, Mr. C. Russell Hurditch, and others.

In the afternoon the large audience of the morning was repeated, and

the meeting was presided over by Mr. George Williams, who read Psalms lxvii. and cxxvi., and after a season of prayer and praise Mr. Montagu Beauchamp, Captain Hawes, Rev. E. H. Hopkins, Rev. Robert Baggins, Mr. Henry Varley, Rev. Marcus Rainsford, Mr. C. Boardman, and others gave brief testimonies.

The evening meeting was the largest of any. Lord Kinnaid presided. Among other speakers were Mr. T. B. Miller, Rev. J. Moore (of Cheltenham), Colonel Morton, Richard Weaver, and Mr. Fennell (of Newport, Mon.).

Most heartily do we hope that these seasons of united praise and prayer may be repeated elsewhere, for we believe the abundant showers of blessing are about to fall, and are on the look-out for great and gracious things.

We have neither time nor space now for further details, but we purpose (D.V.) in our next number giving a few pages to "Reminiscences of the last Great Revival."

INCIDENTS.

FRUIT APPEARING—INSTANT SALVATION.

The following letter appeared in *The Christian* of April 19th: "Blessed be God for Wednesday last! We remarked on our return that it was in keeping with all God's ways that we should now see evidences of coming revival, for He ever responds to hearty praise and prayer as of old. In the full expectation of this I was on the lookout yesterday, when preaching at the Baptist Church morning and evening at Fulham. I think the first person I spoke to at the close of the morning service said, 'My cup runs over afresh' (certainly his eyes flowed over). 'It was through you I was converted twenty-eight years ago in Stafford Rooms' (quoting the passage of Scripture), 'since which time I have been married, and have seven children.' On asking his son who stood by, 'Are you a Christian?' he said, 'Yes.' 'How long?' I asked. 'Only this morning during the service.' Forthwith came tears of joy, in which his sisters joined, and the weeping four reminded me of many blessed scenes in the past, when rivulets of tears have expressed the overflowing joy of the heart.

Almost a similar incident occurred in the evening, of peace found while the Word was being preached, and others I have not time to describe. Thank God, we have had continuous blessing in the halls of the Evangelistic Mission, but I have named these because they were especially striking—more nearly approaching the numberless instances of those blessed revival years. On many grounds I look for renewed times of refreshing over a wide field." C. R. H. (in *The Christian*.)

A RECKLESS YOUNG MAN SAVED.

At the Bible-class held in Chelsea on the same Sunday, a young man, well known for his reckless, wicked life, was led to see his lost condition, and, through grace, was brought to a saving knowledge of the Truth under the teaching of Mr. F. Hutchins.

A POLICEMAN AND TWO YOUTHS CONVERTED DURING THE PREACHING.

It is our privilege at times to conduct the gospel services at some of our smaller outlying stations. This we did on Sunday, April 22nd, at the Mission Hall, Mortlake, s.w., when at the close of the meeting a policeman and two youths testified to having taken Christ as their Saviour during the service. The former had been awakened through the open-air preaching one month previously. There is an encouraging work of grace being witnessed among the young at this and other branches of the *Evangelistic Mission* just now.

A CONVERTED DRUNKARD.

At Maye's Hall, Wood Green, the same evening, a man of drunken habits, well known in the neighbourhood, living apart from his wife and family, came to the preacher (Mr. Philip R. Hurditch) after the service, and said he earnestly desired salvation, and he appeared to thoroughly surrender himself to Christ, determining

to cease from his special besetment, signed the pledge, and left rejoicing in the Lord. In youthful life he had been much impressed by the Spirit of God, who now graciously wrought—as far as man can judge—a saving work in his soul.

RESTORED AT THE PRAYER MEETING.

On Monday evening last, at the *Willesden Hall* weekly prayer meeting, a man who was passing the hall came in, and after two or three prayers had been offered he asked the friends to pray, that he as a backslider might be led to once more place his faith in Christ. A few short and earnest prayers followed, after which the man rose and left. One of the brethren went out and had a talk with him. It appeared he was once a worker for Christ, witnessing for Him in the open air in connection with the Y.M.C.A., but through the *fault-finding and criticisms* of his fellow-labourers he became disheartened, and after a while wandered far away from his Saviour.

Before the meeting closed he returned and united his voice with others present in praising God for His restoring grace, and determining that from henceforth "Thy God shall be my God."—R. H.

HANDFULS OF PURPOSE,

GLEANED IN BETHESDA FREE CHAPEL, SUNDERLAND.

GATHERED BY E. G.

IF we are not a blessing in this world, we are a curse.

There is no little sin, because there is no little God to sin against.

Always do the right thing, and leave the consequences with God.

Christ and the devil will not live together.—F. E. M.

All God's commands are His enablings.—R. E.

As I do the trusting, God does the keeping.—F. E. M.

Oh! the snare of seeking to be a popular preacher of an unpopular Master—Christ.—G. G.

A doubting pulpit soon makes an infidel congregation.—C. R. H.

Christian life is a growth, but it must have something to grow from.—C. R. H.

We are not only to love our neighbour as ourselves (that is law), but we are to love others as Christ loved us (that is grace).—F. E. M.

God made one Son like to all, that He might make all sons like to one.—DYER.

Thank God that all lazy Christians are miserable.—H. P. H.

It is only as we follow Jesus that we walk with God.

If there were more love, there would be less starch.—F. E. M.

It is not great talents that God uses, but likeness to Christ.—

McCHEYNE.

Lip prayers are lost prayers; they get no further than the ceiling.

Don't pray cream and then live skim milk.—C. H. S.

There is only one thing that Christ promises us from the world—tribulation.

THE LATE F. CHRISTOPHER BLAND.

HEAVY indeed were the tidings that reached us announcing the death of our beloved friend Mr. F. C. Bland, who fell asleep in Jesus at the beginning of last month, and whose remains were interred in Dublin on April 9th, the funeral being attended by a large number of Christian friends from many parts of Ireland.

To know him was to love him, and this we have done for about a quarter of a century. To us it formed one of the chief joys of memorable visits to Dublin to meet this consecrated man and well-instructed scribe, and frequently abide with him for days together (ofttimes sharing the same bedroom, for there were many guests) under the hospitable roof of the late saintly Henry Bewley, at Willow Park, during the "Believers' Meetings" (which were then held half-yearly), for nearly a week at a time—seasons never to be forgotten by those privileged to attend these happy and fruitful gatherings, long before any of the Conferences, now so general, were thought of.

Mr. Bland's ministry, like his conversion, had the stamp of God emphatically impressed on it, proving a channel of blessing to very many in England as well as Ireland.

Instead, however, of here attempting even a brief sketch of his consecrated life, we are giving one by our dear friend Mr. George Trench (who knew him intimately both before and after his conversion), which he has kindly written at our request for these pages, and we would only here emphasize Mr. Trench's request for the prayerful remembrance on the part of our readers for the bereaved widow and family, by whom the departed one was greatly beloved, all of whom are happily walking in the same heavenly path.

THE recent death of this gifted teacher—after an illness that had extended over several years, and, rapidly developed through some weeks of suffering at Weston-super-Mare, finally culminated in London—has plunged in deepest grief not only his large and devoted family, but a great circle of friends and Christian people who had profited by his ministry.

Born sixty-seven years ago, Mr. Bland inherited the ancestral estate in the county of Kerry, situated on the southern bank of the beautiful estuary of the Atlantic called the Kenmare river, his home being the picturesque ivy-clad Derriquin Castle, built on the very edge of the sea, and surrounded with natural woods of oak and holly, in a situation where every beauty of island and rock, wood and wave, mountain and valley, combined to make an earthly paradise for its happy occupants.

It was in the year 1861, and while busily engaged in the improvement of the estate and condition of the tenants thereon, by building, road-making, draining, &c., that the revival broke out hard by in the meetings held by his dear friend and neighbour the late Mr. Richard Mahony, of Dromore.

Becoming anxious about his salvation, in the presence of numerous conversions among his acquaintance, he consulted my dear old cousin, the Rev. Frederic Trench, of Cloughjordan, the well-known founder of

the Home Mission, and from him received the strange advice to begin preaching, and, as he said, "in watering others you will yourself be watered." Adopting this counsel, in spite of his utter inability to put two sentences together whenever he had previously attempted to speak in public, he found courage and utterance—and, better still, peace with God in believing—and thenceforward, fired with zeal for souls and God and the truth, never ceased to teach and to preach Jesus Christ always and everywhere that opportunity was given. Labouring in all parts of Ireland while the revival was at its height, he subsequently settled in Weston-super-Mare, and thence found access to numerous scenes of work in England, especially in Plymouth and London. Eventually returning to Derriquin, he resided there until the land agitation taking ruinous effect in legislation of various kinds, coupled with lawlessness and repudiation of debt, our dear friend found himself to a large extent expropriated from his estate, and obliged to offer what remained for sale; and so having obtained in heaven a better possession and an enduring one, took contentedly and even joyfully the spoiling of his earthly inheritance, and left his lovely Derriquin never again to return.

An unwearied and constant student of Scripture, he loved to unfold the mysteries of the New Testament by the types and historical illustrations of the Old. The coming of the Lord and prophetic subjects generally had for him an interest and a charm that were quite infectious. His sense of humour, and unfailing fund of apt narrative and suitable metaphor, made his ministry attractive to all, even when the subject was unusually profound.

Besides the annual Dublin Believers' Meetings, from which his well-known face and voice were hardly ever missing, my own last opportunity of fellowship in ministry with Mr. Bland was at the Conference at the Upper Clapton Hall, in 1888, when his eloquent addresses on "The Church" and "Prophecy" will be long remembered.*

In Dublin his loss will be most heavily realized, where in the Merrion Hall services he gave the full strength of his declining years to teaching and preaching, as well as visiting in the homes of the flock.

For dear Mrs. Bland, his loving and inseparable companion, helpmeet, counsellor, and consoler, the mother of his nine children, who herself, delicate and enfeebled, watched and nursed and tended him, anticipating every want, the deepest sympathy will be felt in her present hours of lonely grief. But at least she has the consolation of the presence and support of all her children, everyone usefully engaged, and knowing and serving God, and the happy retrospect of a life spent in the midst of family love, brightened by devotion to the Lord and His cause and service, and now glorified with Christ, while the once weary and suffering spirit rests sweetly in the fields of paradise, awaiting the voice of the archangel and the trump of God to meet "in the air" at the coming of the Lord His loved ones who remain. GEO. F. TRENCH.

NOTE.—*We had hoped to have given a portrait of Mr. Bland in this number, but could not accomplish this in time. We hope to give one in our next number.*

* These subsequently appeared in the little book containing the addresses delivered at that Conference entitled *Fundamental Truths*, published by J. E. Hawkins & Co. Price 1s.—ED. F. T.

RECOLLECTIONS OF A GREAT REVIVAL:

A PERSONAL TESTIMONY BY AN IRISH LANDLORD.*

“*All things have become new.*”—2 COR. v. 17.

WHEN the great revival of 1861 broke in on us in this part of the South of Ireland (“broke in” is not exactly the word I want, nor can I find one to express the manner of its coming), I recollect someone asking “how it was got up,” and one who had just been converted answered, “Oh, it was not ‘got up’ at all, *it came down*,” any way, in a moment, and without any premonitory warning, it was in the midst of us and *upon us*, convicting and confounding us in our worldliness and religious formality, and some of us felt just like a child might feel who had been clutched in the grasp of a giant. Away from it we could not get, and no pen could tell the variety of ways in which it affected different people. Some who, it may be, had been longing and thirsting for peace, grasped it at once and were at rest. Others tried to avoid the subject, but wherever they went they were sure to hear those never-to-be-forgotten hymns being sung by happy converted people, who could not contain themselves for joy; or perhaps they were met with the solemn inquiry, “Have you not *yet* got peace with God?”

Some who came into the prayer meetings to see what they were like were, to their consternation, prayed for before their faces (for we could not keep silence), and were often converted to God before they left the room. There were some who knew the way of salvation well, but who knew also that conversion meant newness of life, and that the acceptance of salvation meant accepting with it God and His ways, and they weighed the matter calmly as to whether they should choose death or life; but the Spirit of God was in our midst, and who could withstand Him? and I cannot recollect a single case in which God began to work that did not end in conversion. So intensely was His presence felt in our midst, that strong men, when they came into the meetings, wept like children before a word was spoken, and even unbelievers trod softly as they walked along the roads, because they knew that the Lord was there. One after another was brought in, some after furious conflict with Satan, some suddenly and apparently without any conflict at all, but all realising that some great thing had happened, and that it was different from anything that had ever happened before.

The scenery in this part of Ireland to which I allude is exceptionally

* This brief description of the commencement of the great Revival which commenced in some parts of Ireland in 1859, and account of his own conversion, was written for our pages by the late Mr. F. Christopher Bland after repeated requests from the editor. It appeared in the first volume of *Footsteps of Truth*, which is for the present out of print. Mr. Bland’s recent decease, only a few days before the great thanksgiving meetings were held in London to praise God for all the blessing which flowed out of that revival during the past thirty-five years, induces us to here reprint this personal testimony of this beloved brother, who would have rejoiced exceedingly to have taken part in the memorable services of Wednesday, April 11, but he had joined the greater thanksgiving meeting above.

—ED. F. T.

beautiful, and the residents along the shores of the beautiful bay went in for enjoying themselves to the full, but I well recollect, when I should have been enjoying life most intensely, that a sad, unsatisfied feeling, that I could not account for, would come over me. All the surroundings were as lovely as ever, but this something which I could not define was invariably present. Well, it pleased God one night to reveal Christ to me as a Saviour. He was pleased to do so in *an instant*. In fact, my conversion may be summed up in one word, one thought, one person, and that was *Christ*. I do not know that I got any specific thought (certainly no very clear one) about His work, or His sufferings, or ought else; but I felt somehow that *I had got CHRIST*, and when asked even the next day how I had found peace, I could only answer, "I hardly know, but this I do know, that I have got Christ."

But I must return to my starting-point. Some ten days after this we left home, intending to stay away for a fortnight, but severe illness came into our family, and we had to make arrangements to reside in the South of England for three years.

It had been our habit before our conversion to take a walk along the seashore every Sunday afternoon, and to sit down and enjoy the scenery, the sea, the mountains, and the woods, but there was always present the "dead fly" in the ointment, which made a kind of sadness an invariable ingredient in our enjoyment.

Well, after we had been away for some time, I got the greatest longing to visit my home again, and to have a walk along the seashore, as we were wont to do. I arrived on a Saturday, and on Sunday afternoon I set out for my accustomed walk. It was a lovely day that *Lord's-day*; I sat down on the very spot where for years I was accustomed to sit, I looked out on the sea, it was just the same. The rocks, the foam, the mountains, and the trees were all as beautiful as ever, but the unsatisfied feeling was *gone*. Why, what is this? What makes this great difference? All things seem to have become new; and so it was—Christ had come into the scenes, and all things were of God.

I have had to ask the meaning of many a verse in the Bible since that time, but I have never needed to ask the meaning of 2 Cor. v. 17, for it became *true in me*, and are there not things of which we can say, "They are true *in Him and in you*"? Yes, verily, "because the darkness is past, and the true light now shineth."

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

All things have indeed become new to him who is *a new creation*, and all things are of God. Reader, have they become thus to you?

F. C. B.

THE LIVING WATER, AND THE CLEANSING BLOOD,

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

HEBREWS ix. 13, 14.

"For if the blood of bulls and of goats, and *the* ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through *the* eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God?"

THE blood of bulls and of goats was sprinkled on the day of atonement, on the mercy seat in the holiest of all, on behalf of Aaron's household and of Israel, the Godward aspect of the atoning sacrifice. But in the type of the red heifer in Numbers xix. we have the manward aspect, also God's provision for purifying the Israelite from the defilement of death. The observance of God's outward ordinances secured Israel's temporal blessings and outward exemption from evil. But the spiritual Israel require spiritual blessings, not merely the putting away of the filth of the flesh, but the answer of a good conscience toward God. The red heifer was a type of the Lord Jesus Christ, the perfect servant of God, who never wore the yoke of servitude to sin. The heifer being slain was typical of Christ, who became obedient unto death, even the death of the cross. Then a portion of the blood having been sprinkled with the finger seven times before Jehovah, the whole victim, the skin, the flesh, the entire remaining volume of the blood and the dung was consumed in fire without the camp, and the ashes laid up and kept for the congregation of the children of Israel for water of separation. The ashes of the heifer containing the blood were mingled with running (literally) living water, and sprinkled on that which had become defiled with death, and purified it ceremonially. The living water is the type of the Spirit of the risen and glorified Christ. (See John vii. 39.) The ashes of the heifer, though containing the blood, did not avail till mingled with the living water and thus applied. The mere doctrine of the perfect service, and atoning death of Christ, will not avail for the purging of the conscience and heart God-ward, unless applied by the Spirit of God. It was through the eternal Spirit that the perfect servant offered Himself to God. Is not this too often lost sight of? The Psalmist says, "In the day when I cried Thou answeredst me and strengthenedst me with strength in my soul" (Psalm cxxxviii. 3). In the agony of the Son of God in Gethsemane, when His sweat became as it were great drops of blood falling down to the ground, we are told "There appeared an angel unto Him from heaven strengthening Him" (Luke xxii. 43). This might have ministered to His bodily sustenance, but it was as strengthened by might by the Holy Spirit in the inner man that He obtained the victory, and was enabled to say "Not My will but Thine be done."

The altar of burnt-offering in the wilderness was made of shittim-wood, hollow, but covered with brass, the emblem of divine, enduring strength; and in the midst of the altar half way down there was a brazen grate, on which the fire, the wood, and the victims were placed, another beautiful emblem of the sustaining power of the eternal Spirit during the long hours of suffering on the cross when Christ offered Himself for us an offering and a sacrifice to God for a sweet-smelling savour.



CORNELIUS SMITH AND HIS SECOND WIFE.

A GIPSY'S STORY.

By CORNELIUS SMITH.

CHAPTER IV. (*Concluded from page 126.*)

INSTANCES OF GOD'S GOODNESS.

I HAVE previously said that Cambridge was to be our centre. On one occasion I was very busy working in the van. It was Christmas-eve. Being much impressed by the Spirit of God to work for Him, I went on my knees in prayer. I was thanking God for His goodness to me in all my former career, and so greatly did He bless me that I began to sing—

“In some way or other the Lord will provide.”

Just then there was a knock at the van door. It was Mr. Sykes, the missionary, who came in, and shaking me by the hand said, “How good God is, isn't He?” “He is good,” I replied. “Yes,” he said. “I have come to tell you that there are three legs of mutton for you and your two brothers.” I could not answer him for a moment, being taken by surprise. He told me the Lord had sent them, but we would have to fetch them from the grocer's shop at six o'clock. We were there in time, and as we entered the door I saw three bags of flour standing there also. I said to my brothers, “They are ours, I feel sure.” They smiled, and said, “Hold your tongue;” but it turned out

*

so to be. We were well supplied with provisions for the Christmas, and we never knew who paid for them from that day to this. But the word of God is verified that "no good thing will He withhold from them that walk uprightly."

It will be interesting to the reader to follow me closely at this point of my story of a few details as to our

MISSIONARY EFFORT IN SEVERAL PARTS OF THE COUNTRY, and the wonderful way that God opened the doors of usefulness for us, without any advertisement on our part. On one occasion a gentleman from Norwich came to Cambridge for a missionary meeting (Mr. Scott). Where he dined there were some who had recently given their hearts to Christ, and during the conversation over the table they told how they had been brought in through the instrumentality of the converted gipsies; and also as to the interest that still pervaded the town because of the meetings that were still being held. He desired an interview with the gipsies, and eventually they brought him to our vans, and the outcome of the interview was an invitation to Norwich.

INCREASING INTEREST AND CONVERSIONS.

Arriving on this battle-ground we commenced operations in the Dutch Church adjoining St. Andrew's Hall. We were there for eight days. The crowds were very great, and the Mayor of Norwich said we should have taken the St. Andrew's Hall to accommodate the people. Thank God, many were brought into personal contact with Christ through that mission. We returned in the year 1886, nearly eleven years after the first visit, and found many who held sweet remembrances of that time, who were still rejoicing in the hope that is set before them in the Gospel. We have repeatedly visited Norwich since, and we have no greater joy than to know that our children walk in the truth.

I remember too, with grateful remembrance, a visit that we paid to Wymondham, in Norfolk, during the ministry of Mr. Meddows (Primitive Methodist). The whole town seemed in one fervour of religious feeling. So mightily was the Holy Spirit's power manifested that we had not much time to eat our food. Great was the cry of convicted souls, and we believe the dear Lord healed them all. More than one hundred precious souls were brought to the Lord during that mission. Here the chapel was again too small, and we had to seek enlargement.

FRUITFUL CONVERTS.

Many of the young men who sought the Lord at that time are now preachers of the Gospel; so I have learnt from Mr. Lane, a good man of God. To the glory of His name, He can keep as well as save.

We also visited Hadingham, Cambridgeshire, labouring with Mr. James Smith, the Baptist minister. God owned our labours during that week to the salvation of many.

About this time we received an invitation to Leeds, to the York Street Chapel. Here some noted characters were savingly converted, one in particular, a soldier in Her Majesty's army. In relating his experience, he said that during a recent campaign he had been in attendance on two large guns, when the men all around him were falling in death. At that time he had never had a thought as to what would become of his soul if numbered with the slain. God was far from his thoughts then, but

now he was happy, and a new creature in Christ. He was then living in a street which was known as "Little Hell." He said, "If I had died in my sin there is no doubt but that I should have been in a big hell." His wife also said, "God has indeed given me a new husband. My home since his change is like a little heaven below." A brother was also weeping at this meeting, and I asked him why he wept. He replied, "For joy," for all his class had been brought to Christ. We have been to Leeds four years in succession.

It is needless to take the reader any further in my travels up and down the land; suffice it to say that God has blessed the testimony, simple as it may have been, from the lips of three gipsies. God has backed His word with power, and letters on every hand have reached us expressive of gratitude to God that ever we came that way.

CHAPTER V.

TRIUMPHANT DEATH OF MY DEAR BROTHERS, WOODLOCK AND BARTHOLOMEW.

BUT in the midst of our work, true as we were to each other as brothers and to the principles of the cross, death's rude hand came among us and made a breach. We were all three labouring for God at Chingford, Essex. The following extract, which at the time was printed as a leaflet, will afford an explanation :

"SUDDEN DEATH OF THE 'CONVERTED GIPSY,' WOODLOCK SMITH.

"These devoted Christian men had been holding services at Chingford, Essex, since March 4, 1882, and on Tuesday, March 7, at the close of their meeting, the second eldest brother, Woodlock, was detained a few minutes behind his brothers in earnest conversation with an anxious soul, and they went on ahead to take train for Stratford, leaving him to make haste after them. Woodlock in the darkness ran with great force against a wooden post in the midst of one of the lanes, and sustained such severe internal injuries that he never rallied, but died in twenty-eight hours. Cornelius, his eldest brother, stayed by him all night, while Bartholomew, the youngest, returned to Stratford to inform their wives and families. On Wednesday morning early Woodlock's wife went to Chingford, and during the day he was removed to his own little home, Cobbold Road, Leytonstone, where he breathed his last early on Thursday, March 9. Though under terrible suffering he never once lost his consciousness, but to the end testified of redeeming love. He was a large-hearted Christian man, and never happier than when pressing others, in his own simple forceful way, to accept God's gift of salvation, and faithfully to serve the Master he loved so well. He has left a widow, a grown-up son and daughter, and an idiot boy twelve years of age, to mourn his loss.

"On Saturday, March 11, 1882, this worthy Christian man and zealous worker was buried in Leytonstone churchyard. He was followed by his sorrowing relatives, and over fifty of the gipsy community, while four hundred sympathising friends lined the approaches to the church and burying-place. The parish church had a very unusual audience that day, for the gipsy people pressed in with the others, and as the vicar read the burial service hearts were deeply touched and tears freely flowed, and

again when the body was committed to the dust, 'in sure and certain hope of the resurrection,' the wave of hearty response told how solid was that blessed hope of Woodlock. At the grave two or three Christian men addressed the company, testifying to his sterling worth who had just been laid to rest, urging on the unsaved immediate decision for Christ, and on Christians heartier service for the Master. The two surviving brothers spoke very feelingly of the loved one they were severed from, and how much they would feel the missing link in their chain of gospel testimony. Hymns having been sung with much emotion, prayer was offered, and the company dispersed.

"Woodlock Smith was a hale man, only forty-eight years of age. More than twelve years before, his two brothers and he were converted to God, and straightway they began to testify, 'Come, see a man which told me all things which ever I did. Is not this the Christ?' And lovingly and earnestly they laboured together from that date. When not called out to gospel testimony up and down the English counties, they laboured with their own hands. In their services, Woodlock, as a rule, led off with the first address, and afterwards gave out the closing hymn.

"On Tuesday evening, at Chingford, he gave out and sang with full heart and soul—

"Sing, oh, sing of my Redeemer!
With His blood He purchased me!
On the cross He sealed my pardon,
Paid the debt, and made me free!"

"About an hour afterwards he met with his accident, and when he was picked up he said to the helpers, 'I have got my death-blow. My work on earth is done, but all's bright above, and I'm going home.' He was no ordinary man. In clear incisive gospel testimony, the blood of Jesus Christ, His finished work on the cross of Calvary, as alone the ground of the sinners' acceptance with God, and a consequent life of consecration to His service, was the burden of his discourses.

"Over the doorway of his cottage home stands this scripture, 'When I see the blood, I will pass over you.'

"Intensely real in what he said, never did he rise to such a pitch of earnestness as when setting forth 'Ruin by the fall, redemption by the blood of Christ, and regeneration by the Holy Ghost.' Within an hour of his departure he turned to his weeping relatives and said, 'I am going to heaven, through the blood of the Lamb. Do you love and serve Jesus. Tell the people wherever you go about Him. Be faithful, speak to them about the blood that cleanses.' Gathering himself up he then said, 'What is this that steals upon my frame? Is it death?' and quickly added:

"If this be death, I soon shall be
From every sin and sorrow free.
I shall the King of Glory see.
All is well.'

"Who made the difference in this man's life and death from that of an ordinary unconverted gipsy? The Lord Jesus Christ."

Thus was our beloved brother taken from us. We had knelt with him at the cross, laboured together in the cause of Christ, and we shall live together around His resplendent throne.

DEATH OF BARTHOLOMEW.

Two years after the death of Woodlock, when I had scarcely rallied from that heavy blow, my dear brother Bartholomew died. I was quite overcome with the death of Woodlock, and now this terrible blow for the time seemed to unfit me for work, but the precious last hours of Bartholomew will live in memory.

His last few days on earth were spent in Mildmay Cottage Hospital, where he was lovingly tended, and all that human skill could devise under the divine blessing was done for him; but gradually growing weaker, he pleaded to be carried to his own little cottage home at Leytonstone, to die beside his dear wife and children, and the wish was granted. He only survived the removal about ten hours; but to the last he glorified God in the fires of affliction. A few hours before he passed away he called his family to his bedside, and implored each of them to meet him in heaven. His dear wife naturally felt it extremely hard to part with him. He rallied somewhat in his last moments, and said, "There! I was almost gone then. They had come for me." When asked who had come, he replied, "My Saviour." Turning to his wife he said, "You are clinging to me; you will not let me go; and I am sure you do not want me to stay here in all this pain. I must go home, I cannot stay here. I have made it all right for you and the children. God will look after you. I know your difficulty, but He will bring you through." Trying to comfort her I said, "Tell the Lord, Thy will be done." She looked at me, and said, "Oh! it is so hard." I said, "Yes; but the Lord is going to take him to Himself, and it will make it easier for you." We then knelt down. He sat up in the bed with his hands clasped, looking at her, whilst she poured out her soul before the Lord, and told Him her difficulty. God gave her the victory. She said, "I can now say, Thy will be done." She then kissed him once more on earth, and then he clapped his hands and said, "Now I can go, can't I? I am ready to be offered up. The time of my departure is at hand. Lord, let Thy servant depart in peace. Receive my spirit, for Jesus' sake." Bartholomew's soul had fled from its tenement of clay. The bed-chamber was filled with a halo of glory. He was interred in Leytonstone parish churchyard, in the same grave with our dear brother Woodlock, there to await the resurrection morn. Six months after Bartholomew had passed away God gave to his widow another life, and true to His own promise He has sustained her and her nine children.*

* See *Footsteps of Truth* for December. Among our "Notes for the Month" we called attention to the circumstances of Bartholomew Smith's widow and family, from which we reprint the following extract: "Left a widow a few years ago quite unprovided for, with the exception of a tiny wooden cot of caravan style in structure, with a little family to bring up, she has thus far supported herself and children, going round on foot for miles daily, and selling from the basket slung over her shoulder small items of haberdashery, brushes, and sometimes tin ware, and really too heavy for her now with advancing age and infirmities, rheumatism and the like rapidly creeping upon her. This mention of her case is to ascertain if a few of the Lord's stewards, who were acquainted with her late husband's work for the Master, can find in their hearts to contribute a small sum periodically towards her more easy maintenance, thus remembering the widow and the fatherless. If such there are (and it is earnestly hoped there are) Mrs. Abraham Wallis, of 6, Windsor Road, Forest Gate, Essex, will gladly undertake the care of what may be entrusted; or contributions may be sent to the Editor of this magazine."—ED. F. T.

A very singular thing happened just before Bartholomew died. He said, "There is another going on a long journey," and he also mentioned the name of one of his married daughters, and twelve months to the very day she was laid in her grave, and we trust she has gone to be with Jesus.

CORNELIUS MARRIES AGAIN.

Two years before my brother Bartholomew's death God gave me another helper in my dear wife. He knew when He took away my dear brothers that I should feel their loss, and feel unfit to go to meetings alone, so my wife was given me. She had been in the mission work for years, and had been made very useful both in connection with the Christian Missions, in whose meetings she was converted, and also in the Salvation Army. And now, while we write, the Lord is making us a great blessing. Our time is fully spent in the Lord's work, and wherever we go souls are saved and saints are blessed. Jesus Christ found me a poor wandering, neglected, simple gipsy, and brought me into the light, the eternal light of God, and I want to preach Him to my fellow-men as long as I live,

"Happy if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold the Lamb.'"

BORN AGAIN.

"Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new."—2 Cor. v. 17.

PASSED away, the life of sin,
Born again—new life within:
New the service—new the Lord,
New obedience to His word.
Born to walk with Christ in love,
Born to dwell with Him above.

New the pleasures—new the pains,
New the prospect and the gains;
New the strength—the labour new.
New the strife and vict'ry too.
Born to walk with Christ in love,
Born to dwell with Him above.

Born again—but not of earth,
Born again—of heav'nly birth;
Passed away have old things now,
To their rule we cease to bow.
Born to walk with Christ in love,
Born to dwell with Him above.

By the Spirit born anew;
Life's new course we now pursue.
Saved in Christ—with Him made one,
Heav'nly life on earth begun.
Born to walk with Christ in love,
Born to dwell with Him above.

THOMAS MOOR.

MORE CHIPS FOR KINDLING.

By WILLIAM LUFF, *Author of "About Jesus," &c.*

DECORATED HORSES.—It is a custom in many places to decorate the horses with ribbons on May-day; but the finery does not increase sinew, or help the wearer to toil. The Word—God's white horse—how men like to trim it up with their pretty opinions, ribbons, and rosettes! But after all it does its work best when least adorned. The Work—God's plough-horse—how it has to be made attractive by all sorts of worldly-colouring, entertainments, and eye-winning announcements! but is the real good better done? The Worker—God's yoke-fellow—how often he seeks to decorate himself with vestments, scraps of philosophy, bits of Latin, and quotations from Shakespeare. Does Christ, on the other side the yoke, do such things? On the whole, decorated horses pull no better than others, and sometimes they grow proud.

A RAGING FIRE.—A fearful fire raged lately in the city of London, clearing some thirty warehouses, and doing damage to the extent of £300,000. Yet the citizens slept through it. Property in danger, life in danger, yet asleep close by. Another fire is raging. "Strong drink is raging" (Prov. xx. 1). Thousands are slain thereby. In 1893 this fire cost the nation £138,854,829. Nor does the fire rage here alone. The President of the Australasian W.C.T.U. says: "1. The annual drink bill of South Australia is a million and a quarter of money (£1,250,000), which would send out 12,500 missionaries at a salary of £100 per year. 2. The annual drink bill of New South Wales, Victoria, and New Zealand is thirteen and a quarter millions (£13,250,000), a larger amount than that raised the world over for Foreign Missions. 3. The annual drink bill for Australia is twenty millions (£20,000,000), a greater sum than that paid by the British nation for the liberation of the slaves.

CAT AND DOG.—A cat's-meat shop in a back street. Upon a stone in the centre of the pavement a lean, hungry cat, sitting up and begging in mute appeal. It was no performance with her: her teachers were need and nature, and her supplication real. Wise cat! she came to the right shop. The jewellers had no attraction for her—she wanted meat. How long she thus sat I could not stay to see; but I went on musing, "My soul, wait thou only upon God; for my expectation is from Him" (Ps. lxii. 5). Wait patiently. Wait in silence. That same day I learned a lesson from a dog following a tramcar. Why did he follow? His master was upon it and called him. He saw not the passengers, but the one he loved. Follow no party if thou see not Christ, thy Master, there. Baptism and the Lord's supper are nothing if we see not Him. Not a church, but Christ. Keep your eye on Him. That master kept his eye on his dog. Happy thought! "Jesus saw them following" (John 1: 38).

FLOWERS AND SUNSHINE.—Mr. Meyer once said, "As all colour lies hidden in the sunlight, waiting to be drawn off by the flowers, so does help for every time of need reside in Christ." Hence Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. vi. 28). How do they grow? Without effort, by standing in the light and letting the sun paint them. Their colouring is from heaven. Christ, our Sun, is the source and only source of our spiritual beauty. Flowers in the dark are pale and sickly, not even green. Oh to stand in the light, and grow fair with His fairness! Am I a blue violet, modest and retiring? The blue is the reflection of the sky. Am I a lily of purity? My whiteness is the result of perfect light. Am I a golden buttercup? My gilding is the result of looking at the sun. Well may such flowers say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i. 3, 4).

A PILLOW FOR JESUS.—After the battle of Aboukir, Sir R. Abercromby, being mortally wounded, was carried on board one of the ships, where a blanket was put beneath his head for a pillow. He asked what it was. "A soldier's blanket." "I wish to know his name," said the dying victor. "Duncan Roy, of the 42nd, Sir Ralph." "Then see," said the considerate general, "that Duncan Roy gets his blanket to-night." This reminds of our Great General's dying thoughtfulness for His mother. He is not dying now; but whatever we give up to Him, and for Him, He will not fail to acknowledge. "And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke xviii. 29, 30). "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10). We cannot place a pillow for Christ's head now; but "inasmuch" as we do it to His, we do it to Him, and He will recompense. "The Lord thinketh upon me" (Psalm xl. 17).

BOTH RIGHT: DON'T FIGHT.—They were preparing to fight, when Mr. Makepeace interposed. "He called me a liar," said No. 1. "And he called me a lazy dog," shouted No. 2. "Never mind," said Makepeace, "don't fight over a difference of opinion: you may both be right." Might not other combatants take the hint?

"Be sure that one is wrong before you fight,
For explanation often proves both right."

To fight often proves the folly of both parties. "I am for divine sovereignty," says one. "And I am for human responsibility," says a second. "I believe in final perseverance," declares a brother. "And I believe in warning men against falling away," says another brother. Both right! Don't fight! Does conscience, the devil, and enemies accuse? Don't fight! Own they are right, and fly to the blood.

THE SERVANT'S PATH.

"Let us lay aside every weight."—HEBREWS xii. 1.

SERVANT of Christ, stand fast amid the scorn
Of men who little know or love thy Lord :
Turn not aside from toil, cease not to warn,
Comfort, and teach. Trust Him for thy reward.
A few more moments' suffering, and then
Cometh full rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace ;
If men thy work deride, what can they more ?
Christ's weary foot thy path on earth doth trace ;
If thorns wound thee, they pierced Him long before.
Press on, cheer up ! though clouds seem gathering round
Thy path of service, still 'tis hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing ? Take courage then ;
Go tell thy Master, for they did the same
To Him, who with long-suffering toiled for men.
He was unailing in all service here ;
Thy failures cost thee many a bitter tear.

Self-vindication shun : if in the right
What gainest thou by taking from God's hand
Thy cause ? if wrong, how darest thou invite
Satan himself thy friend in need to stand ?
Leave all with God ; if right, He'll prove thee so ;
If wrong, for pardon thou must to Him go.

Be not men's servant : think what costly price
Was paid that thou may'st His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee :
None should thy soul enthrall, to whom 't is given
On earth to serve with liberty of Heaven.

Be wise, be watchful : wily men surround
Thy steps. *Be careful, for they seek with care
To trip thee up.* See that no cause be found
In thee thy Master to reproach. The Lord
May even the hardest hearts to grace dispose,
And God His righteous judgments thus disclose.

Cleave to the poor, Christ's image in them is ;
Count it great honour if they love thee well :
Nought can repay thee if thou lovest this ;
Though with the wise and wealthy thou shouldst dwell,
Thy master oftentimes would pass thy door,
To hold communion with his much-loved poor.

"The time is short": seek little here below,
 Earth's goods will cumber thee, and drag thee down;
 Let daily food suffice, care not to know
 Thought for a morrow that may never come.
 Thou canst not perish whilst thy Lord is nigh,
 'T will be His care thy need still to supply.

Let no mixed motive e'er distract thy mind;
 With single eye thy steadfast path pursue.
 To earth's poor treasures always be thou blind,
 And the world's pleasure still with scorn eschew:
 In grace delivered from its coming doom,
 Let not its paltry objects thee entomb.

Sit still before thy Lord as days pass by,
 And show Him all thy overflowing heart;
 He seeks to cheer thee with His loving eye,
 He loves to hear thee all thy thoughts impart;
 His stores in Heaven are all unrolled for thee.
 Think of such love, and to Him constant be.

JOHN JEWELL PENSTONE.

BRIEF THOUGHTS.

LOVE the Scriptures to get acquainted with Christ.

THE sinner in hell will shut his mouth with fault-finding with God.

THE Lord Jesus was a man of eternity—at all times.

GOD never revokes a promise (Romans ix).

NEXT to God's delight in Christ is Christ's delight in us—Bone of His
 bone, flesh of His flesh.

WHAT a portion is ours! We come before our God with—
 Peace of conscience,
 Rest in spirit,
 Joy of heart.

The Lamb of God has secured it all by His precious blood.

We realize it by the abiding Comforter.

J. J. P.

A SOLID FOUNDATION IN HOPE.

"OUR one object should be to testify our love to Him. . . . God help
 us all in this room, and everyone else, to live in this faith and die in this
 faith; for we must all die, and this is the only faith to live and die in!"
 (*Words uttered by the late Earl Cairns half an hour before his death.*)

WE are far too prone to substitute intercourse with man for intercourse
 with God—to walk in the footsteps of our fellow rather than in the
 footsteps of Christ—to look around, rather than upward, for sympathy,
 support, and encouragement.

BIBLE READINGS.

THE FIRST EPISTLE GENERAL OF ST. PETER.

(Continued from page 131.)

492.—Twenty-third Reading. GRACE AND GLORY FOR THE CHRISTIAN
(Ps. lxxxiv. 11).

(Chap. v. 10, 11).

1. *The Christian's Depository of Grace.*—The God of *all* grace. Are you in Christ? Then as all God's fulness is in Him, and in Him we are full (Col. ii. 9, 10 R.V.), what a supply we have. In Him we have access to the Father with confidence (Eph. iii. 12), so come boldly to the throne of grace (Heb. iv. 16), and find grace for all your needs—in sorrow, suffering, solitude, &c. &c.

2. *His Destination of Glory.*—To this we are called; well may we rejoice in it (Rom. v. 2), because we know that we shall see His glory face to face (John xvii. 24; Isa. xxxiii. 17; 1 Cor. xiii. 12), and we shall share His glory (John xvii. 21, 22; Rom. v. 17).

3. *His Discipline of Grief.*—Necessary love mark to burn out the dross (Heb. xii. 6, 7), but short at most when seen from the glory land (Rom. viii. 18; 2 Cor. iv. 17; 2 Tim. ii. 12).

4. *His Deliverance of God.*—See R.V. v. 10 "shall Himself perfect," &c. (cf. Ps. lxii. 1, 2 and xxxvii. 39). He does it all, but uses means.

Perfect (*καταρτιζω* = to mend, Matt. iv. 21). How? (Eph. iv. 12; cf. Ps. cxxxviii. 8).

Stablish (*στηριξω* = to fix firmly, Luke xvi. 26). How? By love (1 Thess. iii. 12, 13) and memory (2 Peter i. 12).

Strengthen (*σθενω* = to give power to resist attack; only used here (Isa. xl. 31).

Settle (*θεμελιω* = to lay a foundation, Matt. vii. 25). How? By love (Eph. iii. 17, 18).

5. *His Doxology of Gratitude* (v. 11).—How little of this there really is! It must begin here on earth, and continue on through the "age of ages" (Ps. cxvi. 1; 1 Chron. xxix. 11; Matt. vi. 13; Rev. i. 5, 6).

493.—Twenty-fourth Reading. A PERSONAL POSTSCRIPT.

(Chap. v. 12-14.)

1. *The Fearless Messenger.*—Silvanus or Silas—sent to Antioch (Acts xv. 22); selected by St. Paul (xv. 40); suffered at Philippi (xvi. 19-24); serves St. Peter (1 Peter v. 12).

2. *The Faithful Minister.*—Testifies of the true grace of God. What is it?

Salvation through the blood of Christ, as in chap. i.

Submission for the love " " ii.

Sanctification in the power " " iii.

Separation for the coming " " iv.

Service for the cause " " v.

"Stand ye fast therein" (v. 12, R.V.).

3. *The Fancied Mystery* (v. 13).—Why should Babylon mean Rome? Revelation, where Rome is so named, was not written for thirty-three years after this. Note also, that if written from Rome, the provinces mentioned in chap. i. 1 are all in their wrong order, but are correct if enumerated by one in Babylon. In R.V. it is “she” that is in Babylon; why not St. Peter’s wife? (cf. 1 Cor. ix. 5).

4. *The Filial Mark*.—See his friendship for St. Peter (Acts xii. 12); his failure with St. Paul (xiii. 13); his forgiveness by St. Paul (Col. iv. 10); his favour with St. Paul (2 Tim. iv. 11).

5. *The Final Message*.—The kiss of charity, an old church custom, which became an abuse, and so was discontinued. Peace in Christ, and then we have the peace of Christ (John xiv. 27 and xvi. 33). But there is no peace for the wicked out of Christ (Isa. lvii. 21).

EDWARD J. BELLERBY, Mus. Bac., Oxon.

494.—FOUR GUILTY MEN, AND THEIR CONFESSIONS.

I. *The confession of fear.*

“I have sinned,” cried Balaam (Num. xxii. 34).

He was :

1. *A covetous man.* Num. xxii. 32; 2 Peter ii. 15.
2. *An idolatrous man* „ xxiii. 14; Rev. ii. 14.
3. *A very religious man* „ xxiii. 20; xxiv. 2.

II. *The confession of remorse.*

“I have sinned,” said Judas Iscariot (Matt. xxvii. 4).

He was : 1. *A professed Christian.* Matt. xxvi. 14.

2. *A traitor* „ xxvi. 49.
3. *An unhappy man* „ xxvii. 4, 5.

III. *The confession of repentance.*

“I have sinned,” said David (Psalm li. 4).

He was : 1. *A sorrowful man.* Psalm li. 1-4.

2. *A praying man* „ 7.
3. *A restored man* „ 9-11.

IV. *The confession of sin.*

“I have sinned,” cried the broken-hearted son (Luke xv. 21).

He was : 1. *A wanderer.* Luke xv. 15.

2. *Forgiven* „ 20.
3. *Made happy* „ 24.

“In Numbers xxii. 24 we have an account of the character of Balaam; and his position as a prophet makes us question at *first* whether he was not a good man, though grievously mistaken. On turning to the New Testament, however, we have the question decided. The apostle Peter (2 Peter ii. 15) tells us that *covetousness was his snare*. The apostle Jude (v. 11) classes him with Cain and Korah; and in Rev. ii. 14 we are told that it was at his suggestion (Balaam’s) that Balak threw a temptation in the way of the children of Israel, which caused the destruction of 23,000 of them in one day.”*

HARRY ROSE.

* Dr Angus, in his *Bible Handbook*, p. 171.

495.—THE GRACE OF GOD TO US IN FIRST AND SECOND EPISTLES OF PETER.

1. *His grace* has come to us. His divine salvation in His Son (1, i. 10).
2. We are the *heirs of the "grace of life."* We have eternal life in Christ (1, iii. 7).
3. Our hope is *the grace that is to be brought to us.* *The revelation of Jesus Christ.* His coming our hope (1, i. 13).
4. *The God of all grace has called us to His eternal glory* (1, v. 10). Our eternal destiny.
5. His command to us. *To grow in grace,* and in the knowledge of our Lord Jesus Christ (2, iii. 18). Our walk and knowledge.
6. His desires for us. *Grace and peace* be multiplied to us (1, i. 2; 2, i. 2).
7. Our walk before Him to be, "God resisteth the proud, but GIVETH GRACE to the humble (1, v. 5).
8. God's last wish is, "We are to stand fast in the *true grace of God*" (1, v. 12). The eternal glory to which He has called us.

W. H.

CORRESPONDENCE.

"THIS GENERATION SHALL NOT PASS," &c.

YOUR esteemed correspondent W. Collingwood has a short article upon this subject, and makes a few suggestions (see p. 262, vol. xi.); but a very aged Bible reader, Mr. Humphreys, of Carlisle, drew my attention to the subject about thirty years ago, and I believe Mr. Collingwood will agree with me that God had given to that aged brother the true solution of the passage.

GENERATION IS DEFINED

in Psalm xxii. 30 as Christ's "seed," and the passage opens up new and precious truths by impressing upon us other facts. Let us read two verses literally in the Psalm—

"A seed shall serve him; it shall be accounted [or reckoned] to the Lord for a GENERATION" (v. 30).

"They shall come, and shall declare [or proclaim] His righteousness unto a people that shall be born, what [not that] HE hath DONE"—leave italics out—(v. 31).

The Lord's people called also "GENERATION" in Psalm xiv. 5: "God is IN the GENERATION [or seed, Psalm xxii. 30] of the Righteous ONE" (literally). See also Psalms xxiv. 6; lxxiii. 15.

The Lord Jesus has thus had only one GENERATION from the first—they are one "body"—one "FAMILY in heaven and earth;" and Satan has the other generation—Deut. xxxii. 5, 20; Psalm lxxviii. 8; Prov. xxx. 11–14.

GORDON FORLONG.

WANGANUI, NEW ZEALAND.

P.S.—I have frequently mentioned this passage at large Bible Readings in London, and I never remember any Bible scholar making objections to it.

NOTICES OF BOOKS.

Books or other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked "For FOOTSTEPS OF TRUTH."

THE GRAND OLD BOOK. Being Lectures on Inspiration and the Higher Criticisms. By A. M'CAIG, B.A., LL.B. Elliot Stock.

This is a series of Lectures by one of the Professors of the Pastor's College to the students, and dedicated to the fragrant memory of the beloved Founder of that Institution—the late Charles Haddon Spurgeon—and the Author has done good service to his brethren, and bestowed a permanent blessing upon the Church of God in having these valuable Lectures published. Personally, we heartily thank Mr. A. M'Caig for so doing, and most earnestly pray for God's richest blessing to accompany the book. We should be delighted to know that a copy had been placed in the hands of every student in our theological schools and colleges, and would strongly advise every Christian young man to procure a copy, and to prayerfully and carefully read the contents. The writer affirms and confirms in the clearest and most conclusive manner the plenary and verbal inspiration of the Bible. He lays bare the errors and blunders of the so-called "Higher Critics," and strikes some trenchant blows at the empty theories and wild imaginations of these would-be judges of the peerless Volume. May heaven's smile rest upon this bold champion of the Holy Scriptures, and may the Divine blessing rest upon his timely, clear, and helpful Lectures on *The Grand Old Book* is our heartfelt prayer.

THE PRESENCE OF CHRIST IN ITS EFFECTS ON THE CHURCH AND THE WORLD. By R. GOVETT. Fletcher & Son, Norwich.

The writer traces the word "Presence" through the Epistles to the Thessalonians, and in a very lucid manner shows that "the Hinderer" to the manifestation of the man of sin and the full-blown apostacy is the Holy Spirit in the Church on earth.

OUR COLLECTORS AND THEIR WORK. By J. FORBES MONCRIEFF (Id. Stevenson, 9, North Bank Street, Edinburgh).

This is an admirably written pamphlet that should prove helpful to stewards of the Lord's money, as well as encouraging to those who collect for charitable institutions. It contains also telling anecdotes that will interest the reader, with hints for collectors.

The Author has previously written a trenchant pamphlet on *Our Giving*, which every Christian should read. It is a wise word in season. Price 6d.; cloth, 1s.

Messrs. PRYMAN & Co. have just issued a new series of very attractive four-page Gospel Cards, printed in gold and green, entitled "The York Series." Price 1s. per 100. The front page contains a neatly arranged question, motto or descriptive exclamation such as "Better than Gold," "A Question without an Answer"; and on page 3 is displayed the text in full, pages 2 and 4 being blank, and may be used for announcing special meetings, etc. We strongly recommend these for wide-spread distribution.

WEEKDAY RELIGION. By Dr. J. R. MILLER. Hodder and Stoughton, Paternoster Row.

This book, although written primarily for young Christians, will be found very profitable and helpful to older ones. Its aim is to show how possible it is to live Christ in every detail of our every-day work and warfare, and so in our ordinary calling in life to commend the gospel. May the writer have it returned a thousandfold to his own heart for having given so much spiritual food in the book now before us. The binding is also very choice and attractive.

OUR DOMESTICS AND THEIR MISTRESSES. By T. FORBES MONCRIEFF. Dyer Bros., Rose Street Corner, Paternoster Square.

Our worthy Author is so well known for his pithy and telling addresses to young folks and others that we trust his wise counsel to mistresses and servants will be read and lived out by them. He takes no one-sided view of the subject, but deals with it in a faithful and impartial spirit. We would like to see the book circulated by many thousands.

ON ACTIVE SERVICE. By SYDNEY WATSON. J. E. Hawkins, Paternoster Row. 1s.

A graphic story by a graphic writer; being an account of the Soldiers' Home at Winchester. Truly God chooses the weak things to confound the mighty, as seen in the wonderful work the Misses Perks have been enabled to carry on for so many years in the Master's Name. We still wish them God-speed. The first copy of the book has been accepted by Her Majesty the Queen.

THE REGIONS BEYOND. The organ of the East London Institute. Edited by Miss LUCY E. GUINNESS. Partridge & Co.

Chief amongst the contents of this attractive volume is a most interesting review of the missionary labours of the "Congo Bololo Mission" in Africa. The workers are principally supplied from Dr. H. Grattan Guinness' College, Harley House, Bow; and Cliff College, Derbyshire. This Mission has only to be known in its many efforts for Christ to secure the heartiest sympathy of all who love their Lord. The book is illustrated with some of the places where the workers are settled, and is most tastefully bound, and will be an ornament on any table.

THE MORNING STAR is the title of a new monthly journal issued under the editorial charge of our excellent friend Dr. McWilliam. It is to be entirely devoted to the subject of "Prophecy," gathering up the testimony of the Word as expounded by preachers and writers of all denominations, bearing upon the Lord's second coming, and giving detailed reports of Prophetic Conferences. We hail with gladness every attempt to awaken the Church of God on this all-important subject; for surely "the time is at hand" when the gathering call of our coming Lord will mark the close of this dispensation, and the establishment of the millennium kingdom of Him whose right it is to reign will then be undisputed.

CHRISTIANITY IN THE HOME. By THEO. L. CUYLER, D.D. 3s. 6d. Hodder & Stoughton.

A perfectly charming book, written in the gifted Author's best style. It should find a place in every home; and wherever it goes, it will doubtless brighten and intensify the Christian life.

We have received from MESSRS. MORGAN & SCOTT a packet of leaflets entitled "*HEART'S EASE*" SERIES. These are very tastefully designed and artistically printed in the form of a four-paged letter written in verse. We heartily commend them for distribution amongst Christians, and are particularly adapted for enclosing in letters. They may be had in packets of 24, assorted, at 6d.

NOTES FOR THE MONTH.

No worker in the Young Men's Christian Association who has passed from the scene of labour on earth to his rest above has left a more fragrant memory behind than the late

HENRY HULL,

for many years the Secretary at Stafford Rooms (the North-West branch of the Association), after whose almost sudden call-home it was the privilege and honour of the writer to succeed in the Secretariat thirty years ago, Mr. Hull having by letter (and wishes expressed to friends) repeatedly desired this arrangement.

Stafford Rooms at that time and for some few years subsequently was the scene of remarkable blessing, the place being filled with young men at the Sunday afternoon Bible-classes, many of whom were savingly converted to God, whilst the united prayer meetings on Friday evenings (often overflowing into the room below) proved wonderful times of grace to persons of all classes and all ages. Never shall we forget the scenes there witnessed, and often do we meet with men and women now adorning the doctrine of Christ and living useful lives in the winning of others, who date the beginning of their spiritual life from those times.

The story of Mr. Hull's consecrated life has been told in a series of papers which appeared in Vol. VIII. of this magazine, by Mr. Frank H. White, who was closely associated with him in the work there at that time, to which we would refer our readers. But it occurred to us that in this jubilee year of the Y.M.C.A., it would be fitting to include in our series of portraits that of one who will be remembered by many in this and other lands as their spiritual father, especially as it has not previously appeared elsewhere.

Mr. Hull's name has, more than once, been mentioned in the recent

"THANKSGIVING MEETINGS,"

and also in our "Notes" of last month, in connection with those blessed revival years, 1859-64, and we can desire nothing better for the Y.M.C.A. to-day than that its thousands of branches should possess leaders of the same zealous and consecrated kind as the late beloved Henry Hull.

* * *

INDIA.

LORD RADSTOCK, writing recently from Khandalla, speaks of increasing interest being awakened amongst many of the educated natives, Brahmins and Mohamedans, recording some instances of much interest, and adds, "A Brahmin, the head of an important native college, said, 'Many of us are at heart Christians. We all read Milton, Wordsworth, Cowper, and Tennyson, and how could we read them without feeling the power of the truth in them?'"

Much continued prayer should be made for India, that the light thus being disseminated may issue in a day of glorious salvation for India's millions.

Lord Radstock was to have left Bombay on April 19th, and expects to arrive in England about the middle of May.

It was very touching and solemn to hear of his lordship's host being taken home in an attack of confluent small-pox, after being a most precious witness for Christ both in life and death. He had been converted to God only three years previous, but they were years of marked progress in spiritual life.

Blessed be God for His grace, magnified in a multitude of such instances among all nations.

* * *

WE ask all our friends to note that the General Anniversary Meeting of the Evangelistic Mission will be held at the Conference Hall, Eccleston Street, Belgravia, S.W., on May 29th, further particulars of which will appear on handbills later on.

THE EDITOR'S EVANGELISTIC WORK.

the following further contributions have been gratefully received from March 1st to April 16th, 1894, for the Evangelistic Mission.

all communications to be addressed to The Director, C. RUSSELL HURDITCH, 164, Alexandra Road, St. John's Wood, London, N.W.

Donors will oblige by stating to which of the undermentioned funds they wish their contributions to be applied, adding name and address (as it should be written), not for publication, but in order that a receipt may be sent in due form, and the Report when issued. Cheques and Postal Orders should be crossed "London and County Bank." Should no acknowledgment of donations sent be received within three days, friends are particularly requested to write again on the matter.

Date.	No. in Book.	DESCRIPTION.	AMOUNT OF DONATION.	General Expenses of London Mission.	Country Towns and Villages, and Abroad.	Building Fund for New Mission Hall, &c.	Wilton House of Rest, West Marina, St. Leonards.	Free Meals and General Relief Fund.	Colportage Mission, Publications, and Tracts.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1894.	N.								
Mar. 19	973	The Committee of Gray's Yard Ragged School	3 0 0	3 0 0	..	..	..	..	..
" 21	974	Donation	2 2 0	2 2 0	..	..	..	..	..
" 22	975	"	0 5 0	0 5 0	..	..	..	0 2 6	..
" 24	976	"	1 1 0	0 6 0	..	0 5 0	0 5 0	..	0 5 0
" 24	976	" "Duty"	0 10 0	0 10 0	..	..	..	..	..
" 24	977	"	0 5 0	0 5 0	..	..	..	..	..
" 26	977	Offerings at Kilburn Hall, Bank Holiday	8 18 7	8 18 7	..	..	..	..	..
" 27	978	Donation	0 1 0	0 1 0	..	..	..	..	..
" 27	978	Anon. (Clapton Hall), for the missionary to Nazareth	0 2 6	..	0 2 6	..	..	..	..
" 27	979	Donation, Mrs. P. ditto	0 2 6	..	0 2 6	..	..	..	..
" 27	979	"	0 1 0	0 1 0	..	..	..	..	..
" 28	979*	Offerings at Stretham Hall	0 19 1	..	0 19 1	..	..	..	..
" 28	979†	Offerings at Mortlake	0 14 11	..	0 14 11	..	..	..	..
" 29	980	Donation	0 2 6	0 2 6	..	..	..	..	..
" 29	980*	Offerings at Willesden Hall (March)	15 3 7	15 3 7	..	..	..	..	..
" 30	981	Donation	0 5 0	..	..	..	0 5 0	..	..
" 30	982	" <i>Footsteps of Truth</i> , to Foreign Missionaries	0 9 0	..	..	..	..	..	0 9 0
" 31	983	Subscription	2 0 0	..	1 0 0	..	..	..	1 0 0
April 2	984	Donation	2 2 0	0 10 6	..	0 10 6	0 10 6	..	0 10 6
" 2	985	"	0 5 0	0 2 6	..	..	..	..	0 2 6
" 3	986	"	0 1 6	..	..	..	..	0 1 6	..
" 5	987	"	1 0 0	0 5 0	..	0 5 0	0 5 0	..	0 5 0
" 5	988	Offerings at Athenaeum Hall	5 11 2	..	5 11 2	..	..	..	..
" 6	989	Donation	10 0 0	2 10 0	..	2 10 0	2 10 0	..	2 10 0
" 7	990	"	1 0 0	0 10 0	..	..	0 5 0	0 5 0	..
" 7	991	"	0 2 6	0 2 6	..	..	..	..	..
" 9	992	"	1 1 0	0 10 6	..	..	..	..	0 10 6
" 10	993	"	0 10 0	0 2 6	..	0 2 6	0 2 6	..	0 2 6
" 10	993*	Offerings in Coin after Lecture (S. J.)	3 1 3	3 1 3	..	..	..	..	..
" 11	994	Donation	1 0 0	0 5 0	..	0 5 0	0 5 0	..	0 5 0
" 13	995	"	0 10 0	0 10 0	..	..	..	..	..
" 13	996	"	0 10 6	0 5 6	..	..	..	..	0 5 0
" 14	997	"	1 0 0	1 0 0	..	..	..	..	..
" 16	998	"	5 0 0	5 0 0	..	..	..	..	..
" 16	998*	Offerings, Brighton Branch Anniversary	55 12 4	..	55 12 4	..	..	..	..
Totals			£ 124 9 11	45 7 5	34 2 6	3 18 0	4 8 0	0 6 6	6 7 6

From Mr. G. K., 5000 copies of *Specific Unbelief*.

B.—COLLECTING BOXES AND CARDS for Home and Foreign work will be sent to any Christian friends willing to receive them.

Contributions are desired toward the Fund for gratuitous distribution of "Footsteps of Truth" at home and abroad.



THE LATE F. CHRISTOPHER BLAND.

(From photograph by Chancellor, Dublin.)

See page 148.

THE PSALM OF THE ACCEPTED ONE.

PSALM xxii.

By JOHN GRITTON, D.D.

A NOT unfrequent characteristic of the Psalms is the difference of tone observable between the opening and closing verses. Many psalms illustrate and enforce the delight which our God has in the prayers of His people. He has said, "When he crieth unto Me, I will hear; for I am gracious" (Exod. xxxii. 29). "He forgetteth not the cry of the humble" (Ps. ix. 12). "Call upon Me I will deliver thee, and I will answer thee" (Ps. l. 15). "He will regard the prayer of the destitute, and will not despise their prayer" (Ps. cii. 17). "He will regard the prayer of the lowly, and will not despise their cry" (Ps. cxlvi. 1). "He will deliver the lowly from all tribulation" (Ps. cxlvi. 1). "He will deliver the lowly from all tribulation" (Isa. lxxv. 24). The deliverance is certain. It is often speedy. There may be apparent delay; there may even be real delay. It was so on one occasion with Daniel—that noble exemplar of acceptable and answered prayer.

Daniel waited on the Lord in the third year of Cyrus, pouring out his heart in prayer, with mourning and fasting. For three whole weeks no answer came; but then a glorious messenger of God—an angel of the Covenant, perhaps The Angel of the Covenant, stood by him, and he heard the strange words, "From the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. *But the prince of the kingdom of Persia withstood me one and twenty days*" (Daniel x. 12, 13). For the ministering messenger three weeks of sore conflict; for the mourning prophet three weeks of fruitful waiting. Let not the saints of God grow weary when, in their turn, they too have to "watch unto prayer." The Lord hears. The answer is on its way.

This is one incident in the experience of Daniel. Turn for a moment to another. In the first year of Darius, Daniel set his face unto the Lord God, and prayed unto the Lord. While he was yet praying, Gabriel, being caused to fly quickly, with weariness of flight, touched him at the time of the evening oblation. The answer came while yet the prayer was being uttered. "At the beginning of thy supplications the commandment came forth, and I am come to shew thee" (Dan. ix. 23). Very blessed is the case of those with whom the Lord deals thus gently—speeding His word of grace to cheer their heart.

We cannot fathom the mystery of the cry of the Forsaken One. From His mother's breast he hoped in God; many a time did He seek His Father in prayer. As the hour of His agony in sin-bearing approached, He cried with strong crying and tears, with exuded

bloodsweat, to Him who was able to save Him from death; and when, as sin-bearer, He felt all the shame and agony of the cross, and was drinking the thickest dregs of the bitter cup of wrath, and was wrestling with the woe of sin and the sense of heart-breaking desolation, He still prayed "Why art thou so far from helping Me, and from the words of My roaring?"

Was his prayer rejected? Mark the tremendous contrast in verse 21: "Save Me from the lion's mouth! Thou *hast heard Me*, from the horns of the unicorns!" Verily His cry was heard. Before the echoes of the cry of the Forsaken One died upon the throne of God, the Accepted One could declare "Ye that fear Jehovah, praise Him: all ye the seed of Jacob, glorify Him: fear Him all ye seed of Israel; for He hath not despised nor abhorred the affliction of the Afflicted One, neither hath He hid His face from Him; but when He cried unto Him He heard" (*vv.* 23, 24).

The hosanna cry for help—the minor discord of complaining—merges at once, by a single and simple modulation, into the alleluia major of praiseful adoration. So near in the heart and in the experience of Jesus, were the founts of grief and joy, the well springs of tears and songs!

Praised—for ever praised—be our God! Men may still despise and reject our Lord Jesus Christ: Jews, Mahomedans, Papists, Worldlings, may see in Him no beauty and pour scorn on His cross; but with Jehovah He is the Accepted One. Never again will our triumphant Lord pass through the dark passages of the first division of the twenty second Psalm.

What then is His portion now? He has not kept back His soul from death (*v.* 29). He has uttered the cry, "It is finished" (*v.* 31). Jehovah has now caused His lines to fall in pleasant places. He has given Him a goodly heritage. Jehovah has showed him the path of life. In the Divine Presence He has found fulness of joy; and at the right hand, where He has sat down with His Father on the throne, He possesses the pleasures which are for ever more (Psalm xvi. 6, 11).

Let us mark how these gracious facts are expressed in the second division of our psalm. The afflicted one is no longer forsaken. The averted face is no longer averted. The life-long prayer, the accentuated agony of the cry upon the cross, have been heard. It is the time of praise now. "I will declare Thy name unto My brethren. In the midst of the congregation will I praise Thee" (note the inspired use of this verse in Heb. ii. 11, 12). "My praise is of Thee in the great congregation; I will pay My vows before them that fear Him." He had said, "Sacrifice and offering Thou wouldest not, but a body hast thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, lo I come to do Thy will, I delight to do Thy will, O God (Heb. x. 5-7 with Psalm xl. 6-8). "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hos. xiii. 14 with 1 Cor. xv. 55-57).

Those were the vows of the coming Redeemer, and now, as the One who has come, He recounts His eternal and unchanging purpose, and recites His vows of old. He had cheerfully submitted, when, as with the

174 THE SEVENFOLD UNITY OF THE CHURCH OF GOD.

Verse 4.—“*There is one body, and one Spirit, even as [also] ye are called in one hope of your calling.*”

There is “one body,” composed of every true child of God, every real member of Christ, and every living temple of the Holy Ghost.

And there is “one Spirit,” the Holy Ghost the Comforter, who came at Pentecost to baptize into one body every believer in Christ from that day until the coming of the Son of God from heaven to receive His Bride.

And there is one “hope” of our calling—as children to be gathered home to our Father’s house above—as the body and the Bride of Christ, either to be raised or changed at His coming, and in resurrection to be conformed to His glorious image preparatory to the marriage supper of the Lamb, then to be acknowledged as the Bride the Lamb’s wife, a glorious Church without spot or wrinkle or any such thing.

Verse 5.—“One Lord, one faith, one baptism.”

Christ Himself having supreme authority as the Head of the body, and “Lord” over His own Church, opening and no man shutting, and shutting and no man opening. This is the Philadelphian truth for the times, which so far as it is realized answers a thousand questions, and blends, unites, harmonizes fellow-believers in one.

“One faith,” the “faith” once for all delivered to the saints, the faith of God’s elect, that faith which cometh by hearing and believing the word of God, the Scriptures of divine, unerring truth, as taught, revealed, and interpreted by the Spirit of truth, the unction from the Holy One.

“One baptism,” the “baptism” of the Holy Ghost, uniting all believers in one body in union with the risen Head in glory. One outward and visible sign, according to Rom. vi., symbolizing the believer’s death with Christ, planted together in the likeness of His burial to walk in newness of life, and in the prospect of resurrection glory.

Verse 6.—“One God and Father of all, who is above all, and through all, and in you all.”

As the eternal Father, of whom every family in heaven and earth is named, He is “above all.” “And through all,” for He that dwelleth in love dwelleth in God, and God in him. And by union with Christ, the church is in God, and in the Lord Jesus Christ. And “in you all” by His indwelling Spirit, as Christ has said, “In that day” (when the Comforter is come) “ye shall know that I am in My Father, and ye in Me, and I in you.”

WHAT a portion is ours! We come before our God with—

*Peace of conscience,
Rest in spirit, and
Joy of heart.*

The Lamb of God has secured it all by His precious blood. We realize it by the abiding Comforter.

DR. LASERON—IN MEMORIAM.

OUR beloved aged friend, Dr. Laseron, the Founder and Director of the Deaconesses' Institution and Hospital, Tottenham, who passed away to the better land on Saturday, April 28th, was born at Königsberg, in Germany, on May 11th, 1819. The son of Jewish parents—his father a Rabbi, and his relatives bigotted in the extreme—the little Michael was educated in the Mosaic law, "after the most strictest teachers." At the age of seven years he suffered the loss of his parents, who were both on the same day, cut off by cholera and he was left to the care of an uncle, who treated him none too kindly.

EARLY CONVERSION

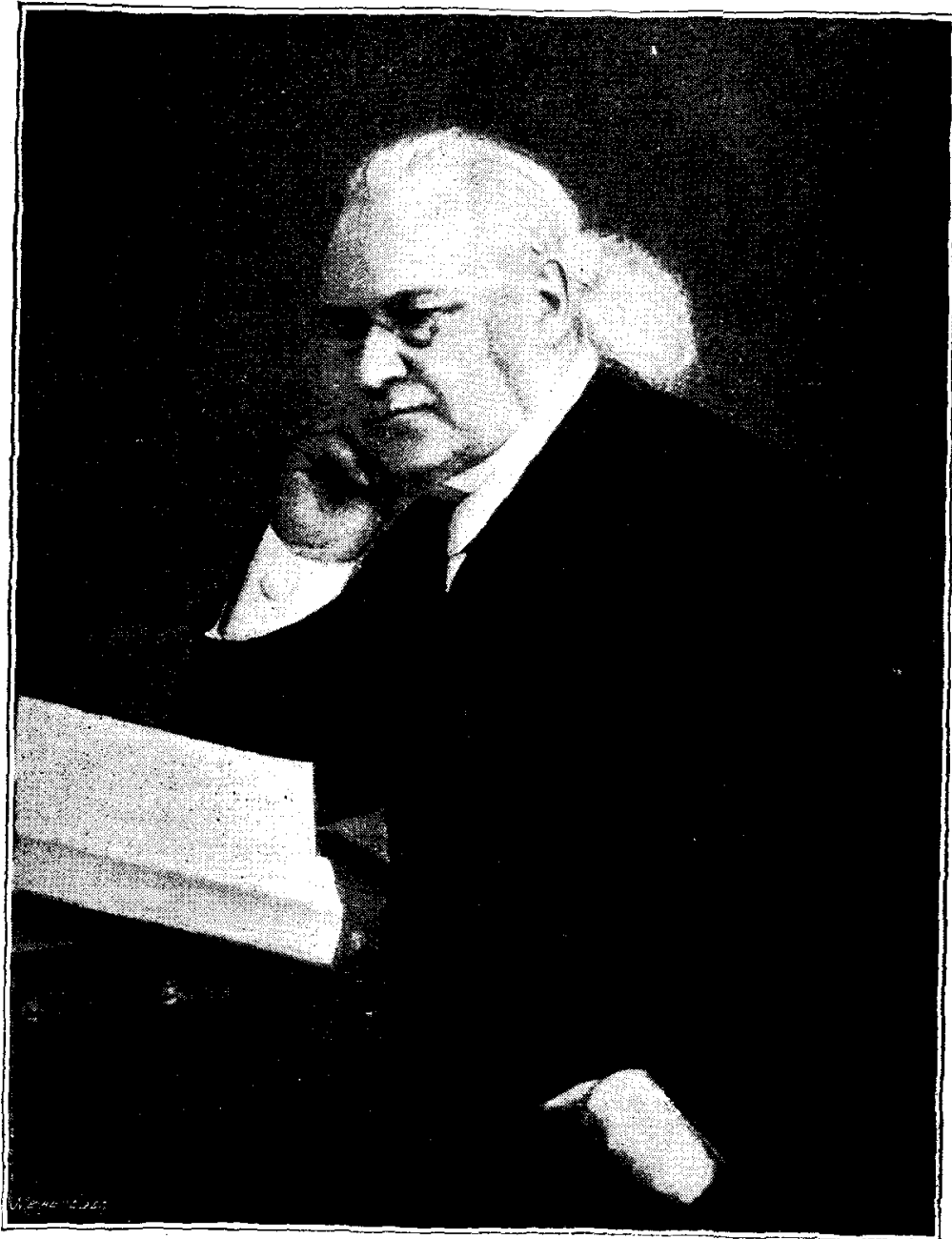
When about seven-years old God graciously visited him with the light of the gospel message. His eyes were opened and he eagerly accepted the glad tidings of salvation, declared himself a Christian and desired to be baptised. This, of course, his Jewish relatives would not hear of, and caused him to suffer much persecution for his faith. At length he made up his mind to leave home, and secretly took flight, without means of subsistence, trusting only in God for help. He had to sleep in the open air, and get food where he could by the way. His relations sent out the police to bring him back, and one night he was caught sleeping in a cornfield. The policeman would have executed his commission and taken young Laseron back to Königsberg, but when he had heard his sad story his heart was softened towards him and he let him go on. The young convert pursued his way on foot to Frankfurt-am-Maine, where he met with Christian friends who helped and encouraged him, and in due time he was baptised. The Jews in Frankfurt assembled in numbers at the baptism and pelted and hooted at him to their hearts' content.

"ENDURING HARDNESS."

From Frankfurt he travelled to Schaffhausen, selling writing materials by the way to support himself. After staying in Schaffhausen for some time he went on to Basle, where he was overtaken by severe illness, caused, no doubt, by the hardships he had suffered. A good old missionary nursed him through it, and, when sufficiently recovered, helped him to come over to England. On his

ARRIVAL IN LONDON

he went to the Jewish mission in Palestine Place, where he was received with much kindness. He afterwards joined the British Society's Jewish Mission College, Stamford Street, Blackfriars, as a student, and remained there for some years, both studying and doing mission work under its auspices. Wishing to continue his studies, Mr. Laseron next went to



THE LATE DR. LASERON,
FOUNDER AND DIRECTOR OF DEACONESSES INSTITUTION AND HOSPITAL, TOTTENHAM.

(From photograph by M. Fries, Sunderland)

See page 176.

Erlangen, and continued there for two years. In his leisure hours he studied Homeopathy, and on his return to England began to practice it with considerable success. Later on, however, he decided to go to Leipzig in the hope of

TAKING HIS DEGREE IN MEDICINE

as M.D., which he accordingly did.

He came back to London and re-commenced practice as a medical man; and after a time became united in

MARRIAGE

to a German lady, Mrs. Clara Rolle, the widow of a pastor, of the maiden name of von Poschwitz. In 1854 they moved to Edmonton, and the following year, having lost a little child, their sad hearts were moved in sympathy towards the many dirty and nearly destitute children playing in the streets.

There was staying at this time, at Dr. Laseron's house, a Christian young lady who shared the family grief. One day, having an engagement in London, she was standing at the Dalston Corner waiting for the omnibus, when she was joined by another lady who was waiting for the same conveyance. They entered into conversation, in the course of which the latter lady was informed of Dr. Laseron's affliction, and also of the project which was laid upon his heart; namely, that of opening a ragged school.

PROVIDENTIAL LEADINGS.

A very short time after this interview Lady M. F., of Dublin, a total stranger to Dr. Laseron, forwarded £3, telling him of the meeting with the lady in the street of London, and in consequence expressing the wish that the "desire to do good to the poor children might prosper in his hands." This of course filled their hearts with joy and thankfulness, and stimulated them to go on in prayer. At the same time Mrs. Laseron wrote to an esteemed sister in the Lord, Miss S., telling her what was upon their hearts, and asking her to unite with them in prayer for the right path to be pointed out to them in the matter. On the very same day she had a meeting of Christian ladies at her house, when she read to them Mrs. Laseron's letter, without her knowledge, and the effects of it were very soon made manifest, for a few days afterwards they received from various quarters donations to enable them to set about the work of the Lord.

OPENING A RAGGED SCHOOL.

A Ragged School was commenced in a small house in Dawson's Buildings, Edmonton, which was opened on January 6th, 1856. These premises, however, were found to be far too small for the purpose, and before the close of the same year the school was removed to Church Street, Edmonton, to a then existing dilapidated old chapel. In this place, poor and insufficient as it was, Day School, Night School, Sunday School, and Mothers' Meeting were carried on with the greatest success, until at last the building was condemned as being in a dangerous condition, and it became necessary to look out for another spot. This was soon found in Union Row, Lower Tottenham, where a piece of land was

given for building by Mr. William Booker, and a simple structure was erected. This building comprised not only a free school for day scholars, but a Home for little orphan girls, to which later another block was added, capable of receiving in all 120 girls. The late Earl of Shaftesbury presided at the opening ceremony.

This, however, was, ere long, to give way to a larger and more important work. After a time it was found that frequent applications were made for elder girls to go out and nurse poor sick people. This demand, which could not well be met by young girls utterly untrained in nursing, gave the Director the impulse to establish a

DEACONESSES' INSTITUTION AND HOSPITAL.

Funds came in, and in March, 1867, the Institution was begun on quite a small scale in a villa at Snell's Park, Edmonton. Six of the elder girls, who loved the Lord and desired to serve Him as freewill workers in nursing His poor and sick, entered as the first probation sisters, and were trained under a competent sister from a German institution. Within two months of its beginning the little hospital of twelve beds proved to be utterly insufficient for the wants of the neighbourhood, and it became an earnest matter of prayer how to extend the work. Then it was that Mr. and Mrs. John Morley, of Upper Clapton, so nobly promised the large sum of £6,000, and later on £2,000 more, to carry on the work on a larger scale. Other friends contributed about £4,000 besides, and the property on which the Institution now stands was purchased, and a hospital built for 50 patients. There were at that time about 18 sisters, others having entered as Deaconesses.

Sister Christian Dundas, the eldest daughter of the late George Dundas, who, as a judge of the Scotch Court of Session, bore the title of Lord Manst, came to the Institution in February, 1872, and in July, 1873, undertook its superintendence in place of the Sister above referred to, whose health gave way and necessitated her return to her German home, where she died of consumption some few years later. During all those years God's richest blessing has rested on Sister Christian's abundant labours, amidst the many responsibilities of that great work for which she is so admirably fitted.

The work developed rapidly, and the need for increased accommodation, both for patients (especially children) and sisters, being again keenly felt, in 1882 an appeal was made for building funds. Again Mr. J. Morley and his brother, Mr. S. Morley, came to the rescue, and the amount sent in by them and other friends was no less a sum than £20,000. In May, 1883, the foundation stone of the present magnificent building was laid by our beloved friend Mr. S. Morley, now deceased. The deficit on the total expenses of the building, £4,500, was paid off by two of his sons, Mr. Howard Morley and Mr. Charles Morley. The last section of the new house, which brings up the total number of patients' beds to 103, was opened on May 28th, 1887, by H.R.H. the Princess of Wales, accompanied by H.R.H. the Prince of Wales and the three Royal Princesses, in the presence of a large assembly of spectators.

The work has continued to increase on all sides. Thirteen out-stations have been undertaken and worked by the sisters, and much good work

has been done in all these; *i.e.*, Protestant Infirmaries: Dublin and Cork. Hospitals: Sunderland, Scarborough, Jerusalem, and Sierra Leone. Children's Homes: Woodford and Scarborough. Convalescent Home: Harrogate. District Nursing: Newcastle, Barnsley, Rochdale, and Farnley.

FAILING HEALTH AND REMARKABLE PROVIDENCES.

The doctor has been in very poor health for several years. A sharp attack of eczema in the year 1889 caused him much irritation and sleeplessness, and though this evil was allayed by remedies, he suffered from it more or less till within the last six months of his life. In January, 1891, having suffered from jaundice in addition to the eczema, and consequently being in depressed spirits and unfit for mental exertion, by the advice of his doctors he accompanied his beloved daughter and her husband to their new home in Sydney, New South Wales, where Mr. Schleicher is now principal of Moore College. In England much prayer was going up for his recovery, and on the 19th of May a special prayer meeting was held at the Deaconesses Institute for this object, and for the liquidation of the then existing debt. All unconscious of this prayer meeting, on May 20th Dr. Laseron took a Turkish bath, and was shampooed from head to foot by a black attendant. This man having found a hard lump in the doctor's side, he so worked it and pressed it that it yielded to his hand, and he crushed it into a soft mass.

This proved to have been a large gall stone obstructing the duct; when broken it speedily passed away in fragments, the jaundice gradually disappeared, and the doctor felt new life come into him. Thus it pleased God to effect a cure through an ignorant black man which the skill of the doctors had not succeeded in bringing about, and the doctor was restored. Taking into account the difference of Australian time, this cure was accomplished within six hours of the prayer meeting at Tottenham.

Dr. Laseron on his return soon collected the needed sums to dissipate the debt, and thus prayer was doubly answered.

FINAL ILLNESS AND DEPARTURE.

As the doctor advanced in age and became feebler in health he preferred to live abroad for a considerable part of the year, accompanied by his adopted daughter, upon whom he lavished a father's love. The last six months of his life were spent at Nordhausen, where, though afflicted with internal disease and suffering much pain, the dear doctor gathered around him a circle of enquirers after the way of salvation and preached the gospel to them. He had the great joy of seeing many decide for Christ.

At length, feeling that his infirmities were gaining upon him, and that his time of departure was nearing, he turned his steps homeward, and arrived at his own house in safety on Tuesday, April 10th, and took to his bed, from which he did not rise again. The quiet days of watching his gradual decline of strength were hallowed ones, marked by happy, trustful sayings.

On the Friday morning after his return from Nordhausen he wished special messages to be sent to his children in Sydney, the crowning one being this: "Tell them that goodness and mercy have followed me, and shall follow me all the days of my life, and I shall dwell in the house of

the Lord for ever." Then he said, with much emphasis, "For ever to behold His beauty!" Another time, when he spoke of the end being near, he was asked what he felt about going or staying. He replied that to depart and be with Christ was far better, but added, "The Lord's will be done—I would rather leave the choice to Him." He suffered very much at times, and could speak but little; yet his response to a verse or two of Scripture was always hearty and clear. A few hours before his death he repeated, "Father, I will that they also whom Thou hast given me be with me where I am." Later on, being in pain and much exhausted, he said faintly, "It is hard to live, but harder still to die." These lines were then repeated to him: "Jesus can make a dying bed feel soft as downy pillows are," and he instantly responded, "That's true."

When he knew that the end was near, for he was quite conscious up to almost the very last, and was sending his last messages of love to his children in Australia, he remarked, "I do thank God that I am surrounded by those who love me and who love Him."

He sank peacefully to rest on Saturday afternoon, April 28th, within thirteen days of completing his seventy-fifth year.

An immense concourse of people followed the remains to Clapton Hall, where a service was conducted by Mr. McVicker, and to their last resting-place in Abney Park Cemetery, where a sounding gospel message was given by Mr. Russell Hurditch, and the "Christian's good-night" was sung. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

A PERSONAL TESTIMONY.

The following "recollections" by Mr. THEODORE HOWARD will be read with interest:

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won;
Enter thy Master's joy."

I have known, and loved, and honoured my late dear friend, Dr. Laseron, for nearly forty years; from the early days of the Ragged School in the old Independent Chapel at Edmonton, to which in due time was added the large Orphan and Industrial Home, and all the interests connected therewith, until he fell asleep, leaving behind him the Evangelical Protestant Deaconesses Institution and Training Hospital on Tottenham Green. This great institution has for over a quarter of a century done a blessed work for God in healing the bodies and souls of men, women, and children, and in opening out a wide field of ministerial usefulness for young Christian women. The work is being earnestly carried on, and has I trust a great future before it.

I acknowledge with deep thankfulness that Dr. Laseron was, in God's hands, a great help and power for good to me in my early Christian life, and for many years I worked happily with him in his various undertakings.

His earnest, devoted spirit was an inspiration and a power to my

young heart, and in fellowship with him I learned much of the true joy of service for my Lord.

Dr. Laseron had the great gift of attaching to himself those who worked with him. He was a true leader, full of indomitable will, patience, zeal, and perseverance. His one aim was the good of the ignorant, the orphan, the sick and the sorrowing; and although a stranger and a foreigner, and by many distrusted as a converted Jew, he won the attachment and devotion of the rich and the poor, who rallied round him in his works of faith and labours of love. Now at the end of a long life, and having been before the public for nearly 40 years, it is a joy to acknowledge that he has been greatly blessed in his work, that he has left behind him an honoured name, and that he has gone to a sure reward, and to meet many who, through his instrumentality, have been brought out of darkness into God's marvellous light.

The English public may perhaps have hardly yet assimilated the idea of a "Protestant deaconess," but thousands of sick and suffering in mind and body have had cause to bless God, and will praise Him throughout eternity for enabling His servant to engraft its realized meaning into the lives of many young and devoted Christian women. It has opened the door of loving labour for Christ to many whose activities of soul and body would have dwindled through lack of the sphere of usefulness that has called forth their development, and it has set an example which I earnestly commend to many a Christian girl who desires to yield herself—body, soul, and spirit—to the Master's service.

BICKLEY, KENT, *May 8th*, 1894.

THEODORE HOWARD.

SELF-SACRIFICING SERVICE.

A HEATHEN king who was wounded in battle sent in his dying hours for his trusted servant, and said to him, "Go, tell the dead I come." The soldier-servant, without hesitating for a moment, drew his sword and stabbed himself to the heart, that he might go to the dead before his master, and prepare them for his coming. Oh that you and I had this spirit of service and of sacrifice for the King of Kings! O that all the servants of Christ would but take their position "without the camp," and stand with unflinching, lion-like hearts, serving the Lord Christ first, and loving His truth next, beyond anything else in the world!

That is how He would have us be, brave witness-bearers for the truth; true soldiers carrying the cross; and noble warriors in the fight. If we thus follow Him faithfully it will be a *life of separation*, and we must *expect* to meet with sorrow and many pangs; yet after all it is the happiest and the most safe. The true servant of Christ can boast of the greatest joy; and *never* does He feel more restful than in the daily battle of life. He toils on, knowing that the time of witness-bearing is only "a little while," then he will be rewarded with eternal honours. In His dying hour did we not hear Him say to us, "*Go, tell the dead I come!*"

HARRY ROSE.

MORE CHIPS FOR KINDLING.

By WILLIAM LUFF, *Author of "Bells of Blessing," &c.*

BEHOLD THE FLOWERS.—In Japan they believe in using their eyes to good purpose ; so when their trees bloom and their flowers put on their robes of glory, the people set apart holidays, which they call "The Beholdings." Behold God's Rose, red in suffering, and wet with the dew of weeping. Behold God's Lily, white in spotless purity. Behold Him as "the Apple Tree" among the trees of the wood. "Behold the Man." "Behold thy King" (Zech. vi. 12 ; ix. 9). "Behold My hands and My feet" (Luke xxiv. 39). "Behold, and see if there be any sorrow like unto My sorrow" (Lam i. 12). "Behold Me ! behold Me !" (Isa. lxv. 1). God's people too are worth looking at, lilies among thorns. What a field of flowers is the Bible, a garden of spices, a greenhouse of rarities. Nor must we shut our eyes until we have beheld the flowers of Providence. Sometimes a prickly cactus will frown upon us ; but even there we shall see beauty. Have a day of "Beholdings." Hold and behold, and let us be bees while beholding. Even graves bear flowers.

KEPT WITHOUT.—"Your God is not good," said a working-man to a city missionary ; "He has kept me twelve weeks without work." "I think that is very good of Him," replied the witty Christian, as he looked round the comfortably furnished home, "and He seems to have kept you very well without work. Had you worked, you would have reckoned you kept yourself." Kept without ! How often we complain when we ought to rejoice. Kept without health, husband, home—without, and yet kept. Without riches, but kept content ; without children, and yet loved by many children. Alas ! we see not what we have, because of tears for what we have not.

GORED BY HIS OWN BULL.—It was a three-cornered field, owned by a many-cornered farmer, who persisted in having his bull in that field. As it was a short cut to school, the children often crossed it ; so the parents asked the old bear to save accidents by kindly shifting his bull. He refused, and when in that very field that bull gored him to death some whispered, "Served him right." There is that bull of strong drink. For the sake of the children control it ; if not, it may be your death. The farmer thought his bull harmless, said it was harmless ; but it was not harmless. Like the "Black Bull" and "Red Bull" round the corner. There is the mad bull of passion too. They who give it liberty suffer for their folly.

A VALE, NOT A VIEW.—We have heard of a Parisian hotel, the dining-room of which was advertised as affording "a view of the whole Seine valley." A visitor complained that he saw nothing but a bare brick wall. The comfort administered being that the landlord intended to affix upon that wall a complete plan of Paris and its environs. It reminded of preachers who exhibit their own little "views" of truth, dissolving views, instead of letting us see God's beautiful valley, watered by the river of life. These *pictures in paint* will not satisfy a saint.

We want the truth, the whole truth, and nothing but the truth; not a highly-coloured panoramic view. The cry of the heart is, "We would see Jesus" (John xii. 21). And no picture will meet the need. "Jesus shewed Himself again to the disciples" (John xxi. 1). "We shall see Him as He is" (1 John iii. 2). That is a reality. "Shew us the Father" (John xiv. 8). "He that hath seen Me hath seen the Father" (John xiv. 9). That is no made-up picture.

A SPINNER AND A DINNER.—A lady told me she had made some beautiful beef-tea for an invalid; but when all was finished a spider fell in. Of course the patient was disgusted. Must the good liquor be wasted? Just then the lady thought of a poor woman, who was thought to be sinking. Knowing that what the eye sees not the heart grieves not, she took the beef-tea to the bedside of the dying woman. It was exactly what she wanted; it rallied her, and she recovered; but she knows not her life was saved by a spider. God has many servants. He

Can use an ugly and obnoxious spinner
To bring a chosen dying saint a dinner.

He sent ravens in black to be waiters at Elijah's table, and often uses means that seem unclean, and to which we by nature object.

"Thou usest all Thy works,
The weakest things that be,
Each has a service of its own,
For all things wait on Thee.

"All things do serve Thee here,
All creatures great and small;
Make use of me, of me, my God,
The weakest of them all."

SELF-AMPUTATION.—A little girl told me the other day that if she cut her finger, and it was sore and bad, she had a remedy, "I should pull it off. I wouldn't be bothered with it." Rather strong measures! and not so easily carried out as bragged about. Poor little innocent! she knew not what she said. Like men who let sin wound them in mind, muscle, and morals, and then think it can be got rid of. Impossible! The remedy is worse than the disease. There is a Surgeon who can amputate and take away sin and its sores. He only can. With His Spirit to help us, it can be done, and must be done. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matt. xviii. 8).

GOOD NEWS FOR ALL WHO WILL RECEIVE IT.

IT is GOOD NEWS to a poor man to be told that a fortune has been left him.

It is GOOD NEWS to a man condemned to imprisonment for life to be told that orders have been received for his immediate release.

It is GOOD NEWS to a dying man to be told that a sure remedy has been found for his disease.

It is GOOD NEWS to a sinner knowing himself guilty before God to be told that a way has been found for the removal of his guilt, and for his deliverance from condemnation.

This last GOOD NEWS is the best of all.

GOOD NEWS relating to the things of this world cannot bring true peace when the hour of death has come, and the soul is about to enter into the presence of a just and holy God. But the GOOD NEWS to the consciously guilty sinner of a sure way for the removal of his guilt, and for the eternal salvation of his soul, not only brings true peace and blessing all along life, but true peace and blessing in a dying hour, and everlasting peace and blessing in the world to come. He who receives this GOOD NEWS for himself is a saved sinner in life—a saved sinner in death—a saved sinner for evermore.

The GOOD NEWS of the way of salvation is sent to the sinner BY GOD HIMSELF, through His only begotten Son, the Lord Jesus Christ.

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16).

“The Son of man is come to seek and to save that which was lost” (Luke xix. 10).

“In due time Christ died for the ungodly” (Rom. v. 6).

“God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Rom. v. 8).

“Christ died for our sins according to the scriptures; and He was buried, and He rose again the third day according to the scriptures” (1 Cor. xv. 3, 4).

“Who gave Himself for our sins” (Gal. i. 4).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal. iii. 13).

“The blood of Jesus Christ His Son cleanseth us from all sin” (1 John i. 7).

“Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts xvi. 31).

These are some of the words by which God makes known His GOOD NEWS to lost sinners. If therefore you are conscious that you are a lost sinner because of your guilt before God, and because of your inability to save yourself, let your whole trust be in the Lord Jesus Christ, who bore your sins upon the cross, and by His sufferings and death paid the penalty, and fully satisfied God's justice on your behalf.

Thus trusting in the Lord Jesus for salvation, you are a saved sinner, and your life will henceforth be a life of grateful service to the Son of God, who gave Himself for you, and to your heavenly Father, who so loved you as to send His only begotten Son to deliver you from everlasting misery, and to bring you to everlasting happiness.

M.



JOHN ROBERTSON, GLASGOW.

(From photograph by G. Comrie Smith, Glasgow.)

See page 199.

THANKSGIVING AND SUBSTANCE-GIVING.

The following paper (we know not by whom), which appeared in *The Christian* for May 17th, contains so much that is true, terse, and timely, that we give it here in full, trusting its wise practical suggestions may bear abundant fruit :

IN the East-end there was recently witnessed a great gathering with gracious intent, to offer thanks to God for His mercies and loving-kindnesses throughout the bygone generation. Might not that gathering, imposing so far as numbers were concerned, and of one heart and mind in testifying grace of God, be emulated by a meeting in more select character to the wonders of the West-end of a more select character to consider the cognate question of substance-giving? Were such a meeting convened, many Christians, if they knew the day and the hour, would unite in fervent prayer for an outpouring of the Spirit of God that wealthy Christians might be led to entertain lofty conceptions of their privileges and opportunities, and so inaugurate an era of giving to the Lord such as may not yet have entered into their minds.

The Church of Christ is confronted over and over again with the grave scandal attaching to names which had been honoured in their lifetime as liberal helpers of the cause of missions at home and abroad, but which are linked also, when they have departed this life, with figures which reveal their ownership of vast undistributed wealth; wealth which the wisdom of all ages, inspired and uninspired alike, has concurred in affirming will become a doubtful blessing to those who come after them; wealth which, it is to be feared, has proved in most instances a hindrance to personal growth in grace and holiness, and thereby has diminished or obliterated the hope of any better future prospect than may be summed up in the expression "scarcely saved"; wealth which, thus accumulated and destined, is one among the many stumbling-blocks to men of the world concerning the reality of Christian profession. The confession of an American millionaire on this subject is interesting but portentous. Making money up to a certain point, namely, the attainment of such a fortune as would secure the supply of all his individual and family needs, with enough to give away to the ordinary claims made upon a prosperous man, "Up to that point," said he, "I am getting the money, but beyond that it is the money that gets me." What an awful truth! What a perilous position! An intelligent human being becoming the slave of inanimate gold!

Looking moreover at the difficulty of keeping money after it has been gathered, in consequence of the ever-increasing ingenuity of company promoters and other swindlers, and the rapidly incoming wave of insecurity which now threatens all kinds of earthly possessions; looking, as students of prophecy are forced to look, at the prevalent "distress of

nations with perplexity," which is characteristic of our time, and is one of the signs of the end of the age, what advantage is there in amassing great fortunes which will be swept away in the social revolution which seems so near at hand, fortunes which therefore must prove but a monument to the folly of those who amassed them?

The world shows up better than the Church in the matter of liberal giving. But a week or two ago a lover of music gave £45,000 to build a house for a college of music. In the philanthropic sphere also there seems little difficulty in raising large sums to found hospitals or polytechnic institutions. Why are Christians less loyal and liberal in supporting the claims of Christ for the furtherance of missions at home and abroad?

There is sometimes made a ludicrous attempt to satisfy the conscience by the gift of a tenth of one's income; but surely the Pharisee did better than that. He said, "I give tithes of all that I possess." Does not that mean the gift of a tenth of his capital or entire possessions, whether in money, in houses, or in land? It is curious how rare are the examples in modern Christian story of men copying the early example of Joseph, surnamed Barnabas. Barnabas, who, "having land, sold it, and brought the money and laid it at the Apostles' feet." It is particularly in regard to landowning, though not exclusively, that the confession of one of old holds true, "My soul cleaveth unto the dust." One recalls with gladness the case of Count Zinzendorf in Germany and the brothers Haldane in Scotland. In days when we hear landowners saying they can get little or nothing from their estates, is it not a pity some of them don't sell a few farms, and do as Barnabas did? But the possession of land is one of the fetishes of English Christianity; its worshippers to-day are more numerous than ever.

Now for a practical suggestion. Will some one of our honoured liberal givers who may read these sentences gather around him a score or two of the men and the women possessed of redundant wealth, and prepare for them and for himself a great and real joy? It would need one of the columns of this magazine to tabulate a list of important Christian institutions, chiefly evangelical and undenominational, which to-day are languishing for want of a large amount of support, and whose promoters and workers are heavy-hearted because of the seeming apathy of wealthy Christians. Let the owner of £500,000 devote £50,000 to the Lord, then lay hold of some organisation in need of some such amount of beneficent giving and become its "nursing father." Others might follow with tenths of their capital, and bestow their £40,000, or £30,000, or £20,000, and so on, following up their gifts with life-long interest in, and intermeddling with, and (if need be) amendment of, their one chosen institution. We have reached a crisis in the evangelical history of England. The pure Gospel has become overlaid with Romish accretions in belief and worship on the one hand; and is honeycombed with thinly-disguised unbelief on the other. A religion of forms and ceremonies is being thrust upon us by one party, and a barren and unsatisfying intellectualism is starving many congregations; meanwhile pure and Scriptural efforts are slighted and discouraged. It surely is the time for making a special effort to show

that our evangelical convictions have power over our pockets and purses and property.

The Young Men's Christian Association (and probably the Young Women's Christian Association also) requires this year a large sum of money. Mr. Russell Hurditch's noble Gospel work is in danger of being diminished in extent, though not in earnest endeavour. Mildmay, that mother of conferences, with its deaconess missions in the slums of London, greatly needs a helping hand. Dr. Barnardo, Miss Macpherson, Mr. Fegan, and Mr. Henry Toye, with their thousands of poor orphans, are always with us. Grattan Guinness and his missionary training institutes have strong claims upon our best sympathies. Who will come to the rescue, and help to bring in a fresh time of blessing from above? "Bring ye the whole tithe into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Malachi iii. 10, R.V.).

J.

BIBLE KEY-NOTES.

ROMANS AND CORINTHIANS.

By GORDON FORLONG.

THE Bible is the only true portrait gallery. The Bible is the only wise Physician. Every nation, every Church drawn in the Bible falls under the rays of God's own light, and passes through the powerful lens of perfection. Every deformity appears; GRACE may cover them, but truth will not conceal them. The Good Physician and God the Spirit speak to the ROMAN Church in the Epistle to the Romans. The RULERS of that CITY have always eagerly worshipped one God.

POWER

was their deity when Romulus planted the nation. POWER was their god still when Romulus was murdered. Their consuls, dictators, patricians, plebeians, and emperors all worshipped the same god. The GOTHS and VANDALS, manly races, and far higher than the Romans in morality and true manly virtues, swept Rome away, and her imaginary gods were lost in the storm. But Rome, the murderess of saints, saw CHRISTIANITY rising like "a column in a sea of ruins," and Constantine the Great fell down at the feet of CHRISTIANITY—not at the feet of Christ—and covered his God of Power with Christian veneering. He inlaid some Christian truths upon the broad breast of heathenism, and called his religion "Christianity." The ignorant crowd accepted it, and a new order of heathen priests also gladly accepted the title, Every mere nominal Christian gladly accepted the appellation—it gave Christian GILDING to the old god of worldly Power.

BUT THE EPISTLE TO THE ROMANS

is the axe or the scythe that lays the God of Power at its feet. Dagon was brought into the ark of God; but Dagon fell upon his face when placed beside the ark. Again he rose, was placed alongside God's ark again, but on the following morn, lo, Dagon was no longer a god. His head was cut off, and the palms of his hands were cut off. Place Roman Catholic heathenism beside the epistle to the Romans, and, lo, the epistle cuts off the pope, the head of the image, and all the cardinals, priests, and acolytes of the Roman Church. They lie at the feet of the epistle in ruins.

EVERY GOD OF POWER

invented by man is cut down in that epistle.

“Christ is the POWER of GOD.” Chapter i. 16.

“Christ is the wisdom of God.” } In
The good news are the power of God. } Corinthians.

No earthly power has any spiritual standing in that epistle. The dreadful depravity of man is delineated in terrible characters there. No servants, not even true ones, are exalted there. Many dear workers are named in chapter xvi., but no Peter is found among them. Oh, no! Peter-worship and the whole Church in Rome is there warned to AVOID those who caused “divisions contrary to the DOCTRINES” in this epistle, and “the prophetic scriptures” (lit. v. 26). Dagon is cut to pieces by that epistle.

Did the Spirit foresee the idolatry? Yes, assuredly. Justification by faith is in the Roman epistle made INTENSELY sharp.

“Man is justified by faith without the DEEDS of the LAW.”

Chap. iii. 28, or literally,

“WE reckon a man to be declared RIGHTEOUS by *faith*, *apart* from WORKS of LAW.”

“To him that worketh NOT, but believeth on Him that justifieth the UNGODLY, his FAITH is COUNTED for RIGHTEOUSNESS.” Chap. iv. 5.

And the “scripture foreseeing” that evil seducers would tell the Church in Rome that they may do evil if good is supposed to come out of it, writes to that very city of Rome, “Some affirm that we say, Let us do evil that good may come? whose DAMNATION (*krima*) is JUST.” Rom. iii. 8.

The epistle to the Romans gives no standing ground to MAN'S orders, man's religion, man's ceremonies. No *standing* ground to crowds of dark sacramentarians, huge cathedrals, organs, monks or nuns—everyone in the crowd is cut down by this epistle as by a scythe. The very WORDS that ESTABLISH the believer here are the words that lay the modern Roman Church in RUINS, and the only condemnation required is the exaltation of this deep and blessed epistle. The Master says, “The WORD that I have SPOKEN, the same shall judge him in the last day.”

IN John xvii, when Christ speaks to God of Himself, He simply says “Father”; when for His people “Holy Father”; when for the world “Righteous Father.”

BIBLE TALKS.

By ALFRED LAMBERT.

No. XXVIII. THE RESURRECTION OF THE BODY.

THE redemption that is in and through Christ affects the whole man —spirit, soul, and body (1 Thess. v. 23); and this redemption is consummated at the resurrection; for “we ourselves, which have received the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body” (Romans viii. 23). This is “the living hope” unto which the believer is begotten by the resurrection of Jesus Christ from the dead.

Many civilized nations (the Egyptians, Greeks, Romans, &c.) have had vague theories about a future state and the immortality of the soul; but only the Scriptures have revealed with any certainty the resurrection of the body. Nature around us bears a glorious witness to the existence of resurrection power, and divine revelation confirms her testimony with no uncertain sound. The resurrection of the body was

A DOCTRINE OF THE OLD TESTAMENT.

“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isa. xxvi. 19).

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Daniel xii. 2).

“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction” (Hosea xiii. 14).

It was emphatically

A DOCTRINE OF THE NEW TESTAMENT.

“The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John v. 29). That there shall be *two* resurrections is plainly inferred in this passage. Our Lord (Luke xiv. 14) refers to this first resurrection as “the resurrection of the just.” The resurrection of the unbeliever, called in awfully solemn language “the resurrection of damnation,” is shrouded in solemn mystery. “I saw the dead, small and great, stand before God; and the books were opened” (Rev. xx. 12). But not a word with regard to the resurrection body in that great judgment scene. “Blessed is he that hath part in the first resurrection.”

Notice the resurrection of the believer will be

SUDDEN. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye” (1 Cor. xv. 51, 52).

SOLEMN. “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1 Thess. iv. 16).

GLORIOUS. "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory. *So also is the resurrection of the dead*" (1 Cor. xv. 42, 43).

Many curious questions have been raised with regard to the resurrection, and many times the old question has been asked, "How are the dead raised up? and with what body do they come?" To the first question the answer is obvious. "With God all things are possible." If the chemist can dissolve the silver goblet so that it disappears, with its recovery seemingly impossible, and then by the exercise of his art can precipitate and restore the apparently lost cup, moulding and fashioning it back to its original shape, surely He, whose laws the chemist does but set in motion, can bring the body back from the dust again and give it a body as it hath pleased Him. To the second question Paul thus replies: "It is sown a natural body, it is raised a spiritual body." We thus arrive at a definite statement; viz., that the resurrection body of the believer will be

A SPIRITUAL BODY, which is the result of our union with the second Adam, who is the quickening spirit, and opposed to the body of flesh and blood, which cannot inherit the kingdom of heaven.

It is also spoken of as

A GLORIOUS BODY. "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body" (Philippians iii. 21).

"We shall be like Him, for we shall see Him as He is" (1 John ii. 2).

It will be also

A HEAVENLY BODY; *i.e.*, a body "not of the earth earthy;" for "as we have borne the image of the earthy, so we shall bear the image of *the heavenly*" (1 Cor. xv. 48). The answer of our Lord to the Sadducees throws a light upon this passage. "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, *but are as the angels of God in heaven*" (Matt. xxii. 29, 30).

And, lastly, this doctrine of the resurrection carries with it comfort to the sorrowing and encouragement to the Christian worker. "Wherefore comfort one another with these words," which speak of re-union and glory and victory. "For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him." "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"It may be at midday, it may be at twilight;
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of this glory
When Jesus receives His own.
O Lord Jesus, how long?
How long? ere we shout the glad song,
Christ returneth, Hallelujah!
Hallelujah! Amen!"

IN order to be up to date with the Y.M.C.A. Jubilee, we continue the series of portraits of its principal workers. We give in this number two more of its most zealous labourers in London branches; namely,

MR. ROBERT BURN,

General Secretary of the City of London Y.M.C.A., 186, Aldersgate Street, E.C.

MR. BURN is of Highland extraction, being descended from James Stuart, first Earl of Bute, and Colin Mackenzie, first Earl of Seaforth. His great-grandfather, both on his father and mother's side, for they were cousins, was the Rev. James Burn, of Forgan, Fife, minister of the Established Church of Scotland, a sturdy



MR. ROBERT BURN.

preacher of evangelical truth in the cold days of Scottish moderation. He can happily say, however, with the poet Cowper—

“But higher far my proud pretensions rise—
The child of parents passed into the skies.”

By a singular coincidence Mr. Burn reaches his jubilee in the same year and month as the Young Men's Christian Association of which he is the secretary, he having been born on June 1st, 1844, and the Y.M.C.A. on June 6th in the same year. His official connection with the Association dates back to 1878, and his membership to a somewhat earlier period.

Born of godly parents, Mr. Burn is one of those highly-favoured ones, brought up “in the nurture and admonition of the Lord,” who never knew what it was to be “out of Christ.” Educated at private schools at Brighton and Leatherhead, he completed his training at St. Andrew's University, Scotland.

Through the failing health of his father he gave up the profession for which he was intended, and joined him for a time in an ironmongery and engineering business in Epsom; subsequently devoting his energies to Railway Signal Engineering, in which department he is the patentee of several ingenious inventions.

In connection with Association service he has visited many lands—the United States, France, Holland, Germany, Norway, and Sweden. He is, however, best known to the Christian public as secretary of the central noon prayer meeting. This gathering has been held daily in the City of London for the last twenty-eight years. For seventeen years Mr. Burn has scarcely missed a day in his attendance at this daily meeting. Mr. Burn is married, and has five sons and two daughters. He is an elder in the Presbyterian Church of England, Highbury, of which the Rev. Peter Carmichael, M.A., B.D., is pastor.



MR. CLEMENT BOARDMAN,

(From photograph by W. G. Stone, The Grove, Stratford.)

so well known in connection with Messrs. Moody and Sankey's meetings in the East of London, and to whose energy and business tact we owe the permanent outcome of that work in the erection of the large Conference Hall and Y.M.C.A. at Stratford (of which he is treasurer and one of the trustees), and in which such a blessed and continuous work has been carried on to the present day. We glorify God in the fact that this dear brother is an indomitable *soul winner*, for though the head of an important business firm, he is unwearied in the many forms of Christian work he undertakes. But from pledges given we are restricted to this brief allusion to one greatly beloved by many in many lands, only adding that it is a cause for joy and praise that both his wife and numerous family are alike consecrated to the Lord and His delightful service.

AMID THE RUINS.

THE Church, as "the Candlestick," shattered might be,
 But as "Bride of the Lamb" she shall shine ;
 The Body of Christ, by the Spirit indwelt,
 In birth and in being divine ;
 And though not the light in perfection we see,
 A light through the ruins still gleams ;
 Ah ! had she remained in her oneness intact,
 How beautiful, brilliant her beams !

How soon was the Garden of Eden eclipsed ;
 Yet Adam still witnessed for God ;
 How soon was the oneness of Pentecost rent,
 Still the Church is the Spirit's abode ;
 God never re-makes what His worshippers mar,
 He brings in a better alway,
 And soon in the glory, its Head in the midst,
 The Church will its oneness display.

"His body," "His Church," as Himself hath declared,
 Is proof 'gainst the powers of hell,
 Each soul which is saved by the blood "of His own"
 The sweet song of triumph shall swell.
 The vessel may break, as the ship once of Paul,
 And the surges around it may roar,
 The wreckage divide, but no soul can be lost,
 They all meet again on the shore.

Then calm 'mid the ruin around me I sit,
 With eye and with heart fixed above,
 Unknown by the world, 'tis my portion alone,
 To rest in an unchanging love ;
 My Lord was a stranger and pilgrim while here,
 Earth knew not its Maker so fair,
He is gone, but I rest on His promise so blest,
 To meet Him full soon in the air.

ALBERT MIDLANE.

BIBLE READINGS.

496.—CHRIST, THE GIVER OF ALL TRUE PEACE.

“And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.”—LUKE xxiv. 36.

- I. The PERSON. “Jesus Himself.”
1. The Crucified Christ . . . Luke xxiii. 33.
 2. „ Risen „ . . . „ xxiv. 15.
 3. „ Coming „ . . . Jude 14.
- II. The POSITION. “Stood in the midst.”
1. To manifest Himself . . . v. 46, 47.
 2. „ open their understandings . . . v. 45.
 3. „ fulfil the Scriptures . . . v. 44.
- III. The PRIVILEGE. “Peace.”
1. It banished their doubts . . . v. 50.
 2. „ kindled their love . . . v. 52.
 3. „ strengthened their hearts . . . v. 53.
- IV. The PARTAKER. “You.”
1. The follower in the world . . . John xiv. 17.
 2. „ servant in the fight . . . Col. iii. 24.
 3. „ lamb in the fold . . . John xxi. 15.

Note.—

THE AUTHOR OF PEACE.

“This MAN shall *be* the Peace.”—Micah v. 5.

THE PREACHER OF PEACE.

“He shall speak Peace unto His people.”—Psalm lxxxv. 8.

THE GIVER OF PEACE.

“My Peace I give unto *you*.”—John xiv. 27.

HARRY ROSE.

497.—CHRISTIAN GIVING.

LUKE vi. 38.

THE whole basis of Christianity rests upon this one word—“GIVE.”

God gave His Son (John iii. 16).

Jesus gave Himself (Gal. ii. 20).

We are to imitate Him, and give as He gave (2 Cor. ix. 7–10).

We must first give ourselves (2 Cor. viii. 5), then of our substance (Prov. iii. 9, 10).

Some gave of their substance to the Lord, and were blessed thereby.

1. Abraham (Heb. vii. 1, 2).

2. The woman that was a sinner (Luke vii. 36).

3. The poor widow (Luke xxi. 1–4).

As we give to God and His cause we may expect He will give to us (Prov. xi. 24).

E. T. WREY.

498.—THE TWENTY-FOUR WONDERFUL THINGS OF GOD IN REVELATION.

1. The Word of God	. . .	Rev. i. 2. 9; vi. 9; xvii. 17;
2. „ Paradise „	. . .	„ ii. 7. [xix. 13; xx. iv.
3. „ Son „	. . .	„ ii. 18.
4. „ Spirits „	. . .	„ iii. 1; iv. 5; v. 6; xi.
5. „ Temple „	. . .	} [1-19.
6. „ Home „	. . .	
7. „ City „	. . .	
8. „ Creation „	. . .	„ iii. 14.
9. „ Servants „	. . .	„ vii. 3.; xv. 3.
10. „ Throne „	. . .	„ vii. 15; xiv. 5; xxii. 1.
11. „ Seal „	. . .	„ ix. 4.
12. „ Mystery „	. . .	„ x. 7.
13. „ Place „	. . .	„ xii. 6.
14. „ Kingdom „	. . .	„ xii. 10.
15. „ Commandments of God	. . .	„ xii. 17; xiv. 12.
16. „ Wrath of God	. . .	„ xiv. 10-19; xv. 1-7;
17. „ Harps „	. . .	„ xv. 2. [xvi. 1; xix. 15.
18. „ Glory „	. . .	„ xv. 8; xxi. 11-23.
19. „ Name „	. . .	„ xvi. 9.
20. „ Day „	. . .	„ xvi. 14.
21. „ Sayings „	. . .	„ xix. 9.
22. „ Supper „	. . .	„ xix. 17.
23. „ Priests „	. . .	„ xx. 6.
24. „ Tabernacle of God	. . .	„ xxi. 3.

NOTE.—It is worthy of notice that the two doctrines, viz., “The Word of God” and “The Wrath of God,” which are denied and blasphemed even by men *in the Church* to-day, who ought to know better, are brought before us in a most striking manner, and teaching us two of the most solemn lessons which God the Holy Ghost would have His children learn. As we are under Him, who has *come* to us as our Infallible Teacher, we shall be able to cast aside the idle and empty writings of men, whose aim is to undermine the authority of the Bible. God will defend His truth!

HARRY ROSE.

499.—THE DYING THIEF.

LUKE xxiii. 39-43

His conviction . . .	Dost not thou fear God.
His true estimate of himself . . .	We indeed justly.
His acknowledgment of Jesus . . .	Lord.
His personal request . . .	Remember me.
His view of the future . . .	When Thou comest into Thy kingd. m.
His blessed assurance . . .	<i>I</i> say unto thee.
His present blessing . . .	To-day.
His future companion . . .	Jesus.
His place of abode . . .	In Paradise.

F. CHAPMAN.

ON THE PRESENCE OF THE LORD.

SIN makes us hide from the presence of the Lord.

Gen. iii. 8. "Adam and his wife hid themselves from the presence of the Lord."

Gen. iv. 16. "Cain went out from the presence of the Lord."

Mark the contrast. The unforgiven, unsaved sinner seeks to evade, to get away from the presence of the Lord. The forgiven, saved one, prays for His presence, never really happy apart from His presence.

Exodus xxxiii. 15. Moses prays, "If Thy presence go not with me, carry me not up hence"; v. 14, "My presence shall go with thee, and I will give thee rest."

See the blessing we get from His presence.

1 Chron. xvi. 27. "Glory and honour are in His presence."

There is safety in His presence.

Psalms xxxi. 20. "Thou shalt hide them in the secret of Thy presence from the pride of man, from the strife of tongues."

There is refreshment in His presence.

Acts iii. 19. "When the time of refreshing shall come from the presence of the Lord."

Self-glorying ceases in His presence.

1 Cor. i. 29. "That no flesh shall glory in His presence."

In His presence we get victory over our enemies (Psalms ix. 3).

Thine enemies shall fall and perish at thy presence.

We get power for effectual service in His presence.

Psalms xvii. 2. "Let my sentence come forth from Thy presence."

Difficulties are removed in His presence (Psalms xcvi. 5).

The hills melted like wax at the presence of the Lord.

Isaiah lxiv. 1. The mountains flowed down at His presence; v. 2, The nations tremble at His presence.

Jer. iv. 26. The cities are broken down at the presence of the Lord.

Ezek. xxxviii. 20. Men shall shake at the presence of the Lord.

Those who dwell in the presence of the Lord.

Psalms cxl. 13. "The upright shall dwell in Thy presence."

What we get in His presence.

Psalms xvi. 11. "In Thy presence is fulness of joy."

The manner in which we are to come into His presence.

Psalms xc. 2. "With thanksgiving."

Psalms c. 2. "With singing."

In 2 Thess. i. 9. The fearful portion of those who refuse to believe in God, "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." M. A. F.

"Seek to live in the presence of God, then shall you be calm, well ballasted, well poised, well equipped, ready for every good word and work."—C. N.

NOTICES OF BOOKS.

Books or other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 16A, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked "For FOOTSTEPS OF TRUTH."

BIBLES FOR PREACHERS & TEACHERS.

Of all the excellent Bibles issued by the various publishers, nothing can excel the wide margin Ruby Foolscap 8vo. "Teacher," published by Samuel Bagster and Sons, 15, Paternoster Row, and now that there are so many preachers in London for the May meetings, and delegates to the Y.M.C.A. Jubilee meetings, we urge all of them who may read this not to return without a copy of this invaluable book, which is simply "perfection" both as to type, paper, and in what is known as "Bagster's Binding," this being in Levant morocco, yapped, limp, kid lined with indiarubber, edges red under gilt in the round; while the "Comprehensive Helps to Bible Study" and many maps given at the end cannot but prove most valuable, with a variety covering some 1860 subjects. The wide margin on paper suitable for writing on is most useful for the entering of original notes, jottings, and "Railways."

Surely nothing could form a more suitable present to ministers or students than this splendid edition of the Holy Scriptures.

From the same firm we have received two more copies of their "Christian Classics," being "THE RULES AND EXERCISES OF HOLY LIVING," by Jeremy Taylor, D.D., and THE POEMS OF GEORGE HERBERT, which they have now published in cheap editions in various bindings from 1s. to 6s. 6d. The contents of these "Christian Classics" being known to many of our readers, we need only add our strong commendation of the books in their present form, which are printed on good paper, the pages being printed with neat coloured borders, and in a convenient size for travellers.

THE MASTER'S GUIDE FOR HIS DISCIPLES. By E. STOCK.

The author has compiled all the sayings of Christ as given in the four gospels, and are here arranged for easy consultation and systematic reading. There are 68 divisions in all, and thus we see the divine fulness of the utterances of Him who spake as never man spake. The idea is a happy one, and must be useful to all who love to listen to His voice, whose name and thoughts are "*Wonderful*."

CONSOLING THOUGHTS. By M. AUGUSTA BREWSTER. James Nisbet and Co. 3s.

This book is specially written with the idea of cheering those laid aside by sickness. There are twelve selected passages of Scripture, all bearing on the same subject, for each day in the month; while on the opposite pages are very choice original verses or short expositions. The book is tastefully got up, and cannot fail to lift the heart from the surroundings of earth to the pleasures which are to be found at God's right hand.

THE TRINAL GLORY OF THE KING ETERNAL. By W. ATKINS. J. S. Doddington. 1s. 6d.

The poem is divided into 3 parts—Creation, Redemption, and Restoration. The author's aim is to exalt the once rejected, but now glorified Redeemer, thoughts of whom flow sweetly on every page, both in Christ's creation and redemption glories. Lovers of poetry will be pleased and profited by the well-written poem.

THE SCROLL OF TIME. By JOHN A. SAVAGE. Rouse, Paternoster Square. 2s. 6d.

"Of making many books there is no end" said one of old time, and this applies to-day to the works on Prophecy; yet, still, *good* books upon this most important subject are really few, and to our judgment Mr. Savage has supplied us with a real help in this fruitful field of study. It is most clear, most concise, and yet most comprehensive. By the aid of a beautifully lithographed diagram one gets at a glance a telescopic view of the divine plan of the Ages, both which are past, present, and those which are to come. Thus the student of the sure word of prophecy is prepared for a more microscopic study of the revealed mind and will of God as set forth in the scriptures of truth. To all who value the precious Word of God, and who desire to obtain a clearer view and a firmer grasp of its inspired contents, we most heartily recommend this clear and helpful book, which, with the enclosed diagram, can be obtained of the publisher for the small sum of two shillings and sixpence.

GAWIN KIRKHAM, the Open-air Evangelist. By FRANK COCKREM. Morgan & Scott. (2/6.)

Although the life and labours of our departed brother are so well known to the majority of our readers, yet it is most fitting that a record of the same should be given to us by one who was so closely associated with him in the Open-air Mission. It relates how this work was commenced by the late Mr. Macgregor (Rob Roy), and how it has rapidly grown, until now the voice of the preacher may be heard at nearly every street of our vast cities. The book is written in a terse and interesting style, and is a worthy tribute to the memory of a worthy man and an unwearied worker for God. We shall be surprised if a second edition is not very soon called for. Certainly all who desire to be engaged in evangelistic work of any kind should read it.

LESSONS FOR THOSE WHO ARE, AND THOSE WHO WANT TO BE, CHRISTIAN WORKERS. By CHARLES H. YATMAN. Elliot Stock.

An invaluable little book, and has our strongest commendation. It is printed in a novel style and shape, measuring 6½ by 3½ inches.

NOTES FOR THE MONTH.

IN addition to the excellent portrait of Mr. F. C. Bland, which forms the frontispiece of this number, as promised in our last (see p. 148), and that of Dr. Laseron, recently deceased, we give one of

REV. JOHN ROBERTSON,

minister of the City Temple, Glasgow, whose eloquent and earnest preaching, and recent baptism by immersion, has caused such a great sensation throughout Scotland, and who kindly comes to London on Tuesday, May 29th, expressly to take part in the twenty-ninth Annual Meeting of the Evangelistic Mission, when doubtless many of our readers will have the privilege of hearing him.

Mr. Robertson is a bold and fearless preacher of the Gospel, which he presents with a profusion of apt and homely illustrations, frequently rough and rugged and with brusqueness of manner, yet with the greatest enthusiasm and conviction of the truth of the message he is delivering. It is, therefore, little wonder that immense congregations are attracted to his preaching, many of whom have become his children in the Gospel.

Mr. Robertson takes little heed of the showers of criticisms that fall on his devoted head from cold-hearted professors, unconverted office-bearers, and a rationalistic Press.

* * *

THE UNSATISFYING PORTION OF EARTHLY RICHES.

A CORRESPONDENT of the *Chicago Dispatch*, desiring to know how it felt to be very rich, put the question the other day to the great Mr. Pullman, of palace-car fame, who is said to possess £10,000,000 sterling. Mr. Pullman said, "I believe that I am no better off—certainly no happier—than I was when I didn't have a dollar to my name, and had to work from daylight until dark. I wore a good suit of clothing then, and I can only wear one now. I relished three meals a day then a good deal more than I do three meals a day now. I had fewer cares, I slept better, and I may add generally that I believe I was far happier in those days than I have been many times since I became a millionaire. And yet it is a comfortable feeling to be rich."

And the correspondent adds that Mr. Pullman thereupon buttoned up his coat, walked slowly down the steps, and painfully entered his carriage. "In his younger days he would have walked, and would have been better for it."

How different might this millionaire—buried even while he lives beneath such a weight of wealth—prove life to be if he but consecrated himself and his great wealth to Christ and His service, which is not only perfect freedom, but positive *delight*, and is moreover the true path to enduring riches to be *enjoyed* throughout eternity.

* * *

THOSE who are enabled to spend a few months or even weeks in Summer Resorts will easily understand how gratefully even

A DAY IN THE COUNTRY

is appreciated by the many Children in our Sunday Schools, Members of Mothers' Meetings and others connected with the several branches of the Evangelistic Mission, many of whom never see the country or breathe its purer air except on the occasion of our Annual Treats. We therefore desire to renew these Excursions during this Summer. (Some of the Schools annually raise their own expenses locally, but others are unable to do so.) Will friends help us again this year by sending contributions however small, to this "Day in the Country Fund."

There are many sickly mothers and delicate children, to whom a more lengthened stay in the Country would prove the greatest blessing. If funds are forthcoming, we desire to arrange to give these the benefit of a

WEEK BY THE SEA;

but, for this purpose, donors will oblige by signifying the special character of their contributions.

Donations however small will be thankfully received by the Editor of *Footsteps of Truth*, C. Russell Hurditch, 164, Alexandra Road, St. John's Wood, London, N. W.

* * *

As holiday time is approaching we would ask our friends not to forget the

ST. GILES' CHRISTIAN MISSION.

Every year the leaders of the work send a number of poor little waifs for a day in the country, and the weak and ailing to a fortnight's freedom and delight in the Holiday Home at Southgate, where 160 children altogether have greatly benefited by the change, both physically and morally, for while in the Home every care is taken to bring Christian love and Christian truth to bear upon them. Consequently in many a sad, drunken home in St. Giles' there are now brave little children witnessing for Him they learned to love and trust at the *Holiday Home*. Surely those who value for themselves and their own children a summer outing will help, in order that the wee folk of our close courts and alleys may have the joy and gladness of a glimpse of God's beautiful country. Donations should be sent to Mr. W. Wheatley, 4, Ampton Street, Regent Square, W.C.

* * *

THE first Anniversary of the

BRIGHTON BRANCH
OF THE EVANGELISTIC MISSION,

held recently, proved one of considerable interest. About 150 friends sat down to an excellent tea, after which the hall was filled for the evening meeting, over which Mr. W. Willett ably presided, expressing the warmest sympathy with the work and workers, he having known the Director for the past thirty years, being an attendant at the meetings conducted by him at Stafford Rooms in the memorable years of revival.

Brief addresses followed by Messrs. C. Russell Hurditch, John McCall, Pastor Fuller Gooch, Edward Hurditch, E. J. Purcell, and W. Holmes.

The offerings, which included a generous gift from the Chairman, amount to £55 12s. 4d., which considerably helped to clear the amount required to cover expenses over receipts.

We rejoice to say the work there progresses in a marked degree.

A HINT TO CHRISTIAN MECHANICS.

DURING the past month our brother, JAMES DICKIE, from *Willesden Hall*, a carpenter by trade, has sailed for Africa to enter upon Mission Work on the Zambesi in connection with the African Pioneer Mission, in company with others of various employments.

* * *

A GOSPEL MISSION was recently held in the Baptist Tabernacle, Tunbridge Wells, by Mr. HENRY THORNE, whose papers in *Footsteps of Truth* edify so many. Much blessing has resulted therefrom, and many have reason to praise God for the visit of His servant, and for the proclamation of a full and free salvation in Christ Jesus. The closing meeting of the series was one of praise for what God had wrought, and numerous testimonies were given of answered prayers and blessings received. The Bible Readings have been full of instruction and profit, and well supported.

* * *

SOME of our lady workers being anxious to assist the funds of this Mission have urged us to announce a Sale of Work, which will take place in October. Will our readers kindly assist us by sending in articles of all description, large or small, for this purpose? We give early intimation, so that friends may commence working for this "straight away." Parcels will be gratefully received by Mrs. Hurditch, 164, Alexandra Road, St. John's Wood, N. W.

* * *

MANY readers of this magazine write to express gratitude for its helpful spiritual contents, bringing blessing to their souls. Surely all such friends will be willing to aid in making the journal known to others, and so "spread the joyful tidings" that we are permitted to give in the words of "grace and truth," of which our glorious Lord is so full. We are persuaded that a little personal effort on the part of our readers in this direction would speedily double or even treble our present good circulation. Gladly will we send parcels of free specimen numbers to all who will thus help, on informing us of the number they could thus use amongst Christian friends in their respective districts.



(See page 204.)

THE Y.M.C.A. JUBILEE.

THE great Jubilee gatherings, of which we gave an early outline in our April number, proved remarkably successful, extraordinary interest having been shewn therein by a multitude of friends of the Association in London and the branches thereof throughout the world, the more important of which sent delegates representing several nationalities, and certainly the occasion will never be forgotten by those who were privileged to attend. No Convention of the Y.M.C.A. has ever been arranged on such a vast scale or so largely attended, and we doubt whether any one of the great Conferences of Christians hitherto held has been carried through more perfectly as to the smooth working of all the arrangements covering a multitude of details, including the daily feeding of the vast host in an immense marquee erected on the Embankment, where an excellent four-course dinner was served to from 2000 to 2500 at a time in the brief space of forty-five minutes, and tea in less.

The more important meetings of the week consisted of daily Conferences in EXETER HALL, and the reception by the Lord Mayor and Corporation on Monday evening, June 4th, at the GUILDHALL, attended by about three thousand members and friends of the Association, on which occasion the President, Sir George Williams,* was presented with the freedom of the city—a striking recognition of the great good accomplished by the Y.M.C.A., which practically was founded by Mr. George Williams on June 6th, 1844, in a room of the important business firm of Hitchcock & Rogers, 72, St. Paul's Churchyard (of which Mr. Williams subsequently became proprietor).

There are now 5158 branches scattered in almost every country on the globe, and a membership of nearly 500,000. This only in a small measure represents the enormous numbers brought under the influence of the Association from week to week.

Special services were held in WESTMINSTER ABBEY and ST. PAUL'S CATHEDRAL, though this latter, notwithstanding the Cathedral being crowded, was the most criticised and objected to on the part of many who feel strongly (not too strongly) the sad development of Romish ceremonial devices and doctrines so painfully apparent there of late.

On Sunday, June 3rd, special Jubilee sermons were preached by Pastor Thomas Spurgeon at the METROPOLITAN TABERNACLE in the morning, and by Dr. Parker at the CITY TEMPLE in the evening; while over one thousand ministers had intimated their intention to deliver sermons suitable for the occasion.

Special hymn books were used, printed in English, French, and German, and it was interesting to hear these three commingling in the same sentiments to the same tune sung by thousands of brethren in Christ, who thus joined to "*Crown Him Lord of all*," and many longed for the time when the present Babel confusion of tongues should cease for ever. The more important addresses during the Conference were repeated in these languages at the larger meetings, which was a little trying to patience, but nevertheless cheerfully endured; and though our space is limited, we cannot forbear quoting a part of the

SKETCH OF THE FIRST MORNING MEETING

by the correspondent of the *British Weekly*:

"No section of the delegates has done more to promote their success than the German contingent, headed by Count Bernstorff. All over Exeter Hall, and for a long distance east and west in the Strand, one might have imagined oneself on Saturday morning in a German-speaking community. "Deutschland, Deutschland über Alles"

is the motto of every patriotic child of the Fatherland, and as Pastor Krummacher closed his address amid a tempest of cheers, it really seemed as if the Germans had captured Exeter Hall. One of the most interesting events of the morning occurred during the early devotional meeting, when Prince Oscar Bernadotte, of Sweden, rose unsolicited, and with simple earnestness led the assembly in prayer. By eleven

* A portrait of Sir George Williams forms the frontispiece to our present volume, having been included in the January number.

o'clock the area was well filled with delegates, while ladies in tasteful summer dresses occupied the side galleries. The hall itself presented an appearance of unwonted and most welcome brightness. The organ, the walls, and the galleries were festooned with draperies and flags, while a magnificent collection of palms was grouped round the platform. Sir George Williams, as he surveyed the great assembly, must have looked back with wonder and rejoicing to the small beginning from which such vast results have grown. Before him were ranged representatives of nearly every civilised people in the world. Men of the most varied racial types sat side by side, and conversed as brothers. Not all were young; some, like himself, had borne the burden of the day, and were celebrating the Jubilee as the consummation of their labours. It was touching to see the many grey and white heads in the assembly, and to remember all the work in little halls and obscure societies, which had gone on patiently through so many years.

“From the opening of the proceedings, it was evident that the foreign delegates followed each detail with the closest attention. . . . The subject before the Conference was, ‘The necessity of the presence and power of the Holy Spirit in the Associations and their work.’ The first speaker was Prebendary Webb-Peploe. He urged that without the aid of the Holy Spirit the youngest and strongest Associations could not hope to flourish. . . . Perfect consecration must be the aim of the Christian; one man whose soul is on fire with holiness may carry the truth of God throughout the world.

“Pastor Appia was the next speaker, and as he rose one could see the French delegates visibly brightening, while a large number of uncompromising Britons made a rapid exit from the meeting. The pessimistic tendencies of the age were among the subjects this speaker referred to. We are constantly hearing it said, ‘*Le soleil s’éteint,*’ but however it may be in the world, the sun of the Church never sets. Ancient historical dynasties—the Valois, the Bourbons, the Borgias, disappeared like dreams in the morning, but the Christian is heir to an immortal family. He alone can penetrate the deepest needs of his time, and he alone has the true remedy for them, ‘*Jésus Christ est au milieu de nous*’—in His strength we may go forward fearlessly.

“Excellent as both these speeches had been, they had not stirred in the audience many signs of enthusiasm. Now, however, came the success of the morning, the speech of Pastor Krummacher, of Elberfeld. Loud cheers from the Germans and Swedes welcomed his appearance. The nephew of the famous writer Krummacher, the Elberfeld Pastor, is a man in the prime of life, and his splendid voice rolled through Exeter Hall as if he were well accustomed to large audiences.

“His German is that of Hanover, and his intonation so clear and distinct that not a syllable escaped us. He took his subject from the history of Eldad and Medad, the elders who were appointed to help Moses, and whose prophesying roused the anger of the conventional spirits of the camp. Such people are always ready to extinguish the holy fire. ‘In many families it is considered the greatest possible misfortune that a young man should become seriously concerned about the state of his soul. Many people think Christianity is restricted to the

Church, and dread unofficial energy as a dangerous interference with the monopoly of the priesthood. The answer of Moses, "Would God that all the Lord's people were prophets!" is the attitude of the generous mind towards independent organisations. What can we do better—we who are gathered here out of every land—than make this prayer our own? If only God's north wind and south wind would blow upon our garden, how its pleasant fruits would flow forth!' Pastor Krummacher went on to define the various attributes of the Holy Spirit as (1) a Spirit of prayer. It was with prayer that the Y.M.C.A. began. Fifty years ago a company of young men met together for prayer, and out of that little company had grown this vast and world-embracing society. (2) A Spirit of repentance. (3) A Spirit of faith. It is a mistake to suppose the Christian life is all sacrifice and all renunciation. On the contrary, there is no greater joy than that of the consecrated man. (4) A Spirit of testimony. (5) A Spirit of brotherly love. Each land must preserve its distinctive characteristics, but if the spirit of unity rests upon us all, we need not fear for the success of our gathering.

"Pastor Krummacher resumed his seat amid prolonged cheers, and then many of the delegates trooped out to hold a private conference on the staircase, while others remained for the transaction of formal business."

An excellent and largely illustrated Jubilee programme had been prepared from the city head-quarters at Aldersgate Street, which will form a pleasant souvenir of the Jubilee, and from this we have been permitted to give further portraits of leaders in the great work, the place of honour being accorded to Prince Oscar Bernadotte.

PRINCE OSCAR BERNADOTTE

is the second son of Oscar II., King of Sweden and Norway, who married the Princess Sophia of Nassau in June, 1857. Prince Oscar, Duke of Götland, was born in November, 1859. He is chiefly and favourably known in England through his happy and romantic marriage to Mademoiselle Ebba Henrietta Munck, only daughter of the late Colonel Munck, and Lady-in-Waiting to the Queen of Sweden and Norway. In order to fulfil his heart's desire, the Prince had to renounce his royal prospects. The marriage took place in England in March, 1888. The religious ceremony was preceded by a civil marriage, conducted privately at the Registrar's office at Christchurch. The religious service was held at St. Stephen's Church, Bournemouth. In consequence of the recent death of the Emperor of Germany, the ceremony was of a private character; yet so strong a hold had the circumstances taken of the hearts of the English people, that thousands of them thronged the roads leading to the church. The service, which was in the Swedish language, was conducted by Pastor Gustaf Beskow, one of the Court Chaplains at Stockholm. Prince Oscar is the President of the Stockholm Young Men's Christian Association; in his case not a merely nominal connection, for he has evinced a deep and practical interest in its progress and welfare. He received a warm welcome at the Conference, and his brief speeches were marked with a high spiritual tone.

THE RIGHT HON. LORD KINNAIRD.

A mere enumeration of the good works in which his lordship has some part would occupy considerable space in this brief description of persons and places connected with the Jubilee Celebration. Lord Kinnaird's early Christian activities were, we are told, undertaken in association with Mr. Quintin Hogg, and were localised in York Place, Charing Cross, having for their object the spiritual and temporal welfare of the poorer class of lads and boys. The stream of time has carried Mr. Quintin Hogg into a work with which his name will ever be honourably associated as the



founder of the Polytechnic Institute in Regent Street, London. His early collaborateur has developed wider sympathies. These are enlisted not only on the lines of such admirable institutions as the one just mentioned, but also in the development of work amongst professional and commercial young men by means of the Young Men's Christian Association; and, on the other hand, of Homes for Working Boys. In these departments we have abundant assurance that, while as the years have gone by his lordship has cheerfully met increasing demands upon his influence and help from the ever-widening field over which his Christian and philan-

thropic energies are spread, he has always retained a keen interest in the struggling youth of England's great metropolis. Lord Kinnaird is also President of the Young Women's Christian Association, and has been several times President of Dr. Barnardo's famous institutions. In view of the provision made by the Young Men's Christian Association for the varied athletic tastes of its members, it is interesting to note that Lord Kinnaird is President of the Football Association. He has long been an ardent player of this game. While Lord Kinnaird has supported the physical side of Association work, it is pleasant to record that the spiritual side also has no warmer friend than he.*



COUNT ANDREAS VON BERNSTORFF,

Vice-President of the Young Men's Christian Association, Berlin.

Eldest son of His Excellency the late Count Albrecht von Bernstorff, one of Germany's former ambassadors to the British Court. After having graduated at the University as a student of law, the Count entered first the diplomatic service, and was for some time attached to

* We might here add that the Evangelistic Mission has also found in Lord Kinnaird from its commencement one of its most sympathetic and generous friends.

the German Legation at Washington, U.S.A. ; he afterwards entered the State Office of the Ministry for Public Worship and Instruction of Prussia, in which he now holds the high position of High Privy Councillor. The Count is also Lord Chamberlain to the Emperor, and a member of the German Parliament ("Reichstag") for the Duchy of Lauenberg, where his estates lie.

He is a man of deep piety, a man of prayer, and of personal activity in all forms of Christian work ; a man of a truly evangelical character, who seeks and holds fellowship with all followers of Christ.

The Count is connected with a great number of religious works in Germany, being the President of the following societies : The German Branch of the Evangelical Alliance, the Sunday-school Union for Germany, the Sunday-school Committee of Berlin, the East African Missionary Society, the German Evangelical Book and Tract Society, the Evangelisation Society of the Province of Schleswig-Holstein, and the Society for the Promotion of the Gospel in Spain. He is besides a member of the governing bodies of a number of other Christian institutions, the originator and principal supporter of the Berlin Noonday Prayer Meeting, and superintendent of a Sunday-school in his own house.

Last, but not least, he is one of the first members and Vice-President of the Berlin Association since its beginning in 1883. As such he takes an especially active part in the direct religious work of the Association ; holding one of the weekly Bible-classes and prayer meetings, speaking frequently at the Gospel meetings, also at the open-air meetings which the Association holds on Sunday afternoons during the summer in one of the neighbouring forests. He superintends, too, the seven Sunday-schools the Association maintains in various parts of the city.

In 1884 he was President of the Tenth World's Conference, held in Berlin during that year, and has since attended the International Conferences at Stockholm in 1888, and at Amsterdam in 1891.

The Count is married to a Swiss lady of high rank, who is a true helpmeet to him in all his Christian activity. The Countess is the faithful President of the Ladies' Auxiliary Committee of the Berlin Association.

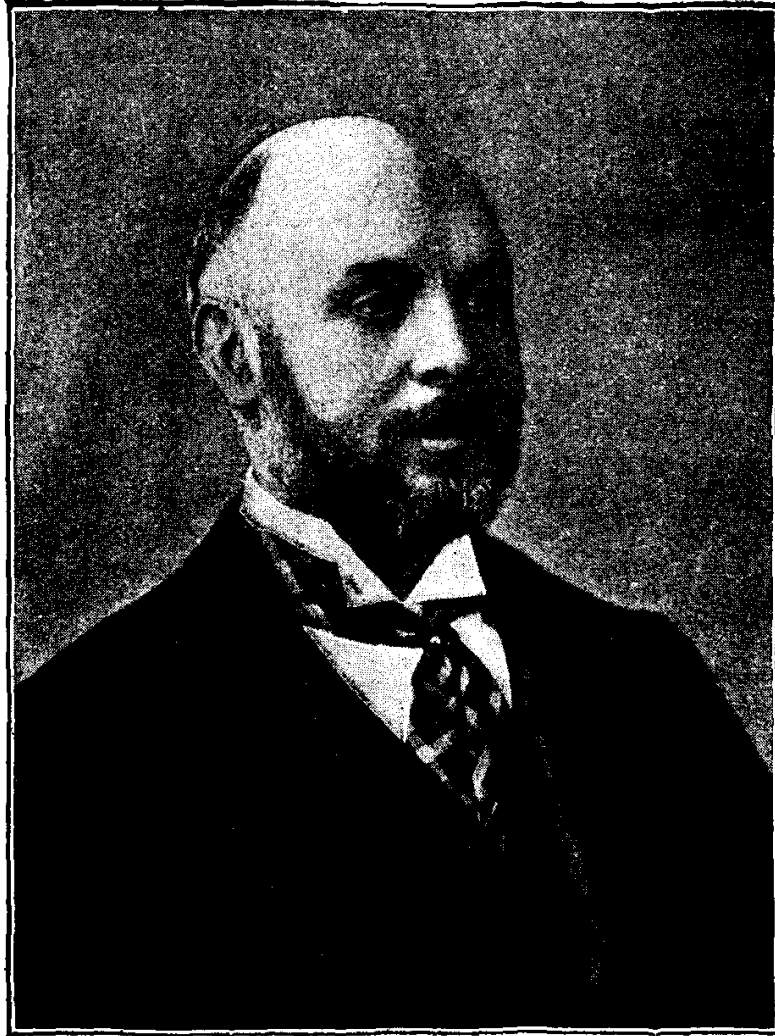
MR. W. H. MILLS,

Secretary of the English National Council, entered into Association work twenty-eight years ago as a member of the Young Men's Christian Association at Stafford Rooms, Edgware Road.

Having completed his apprenticeship in Exeter, he had then just arrived from his home in Devonshire to find an opening in an architect's office, so as to complete his training for a business career. After spending two years as an honorary worker in the Association named, he received a unanimous call to the secretariat, in which he faithfully laboured for twenty-one years. In addition to this, he also for several years acted as Hon. Sec. for the North-West Metropolitan Young Men's Christian Association District, which, during his tenure of office, trebled the number of its Associations and added considerably to their membership. At the formation of the English National Union of Young Men's

Christian Associations in 1882, Mr. Mills was elected Joint Hon. Sec. to the Council, and continued to fill that office until March, 1889, when he was appointed Stipendiary Secretary—an office he has since filled with much ability.

Interest culminated in the enormous gathering at the ROYAL ALBERT HALL on the real *Jubilee day* (June 6th), when it was estimated that about 10,000 people were crowded into this magnificent building, and the proceedings throughout were of a deeply interesting character. The



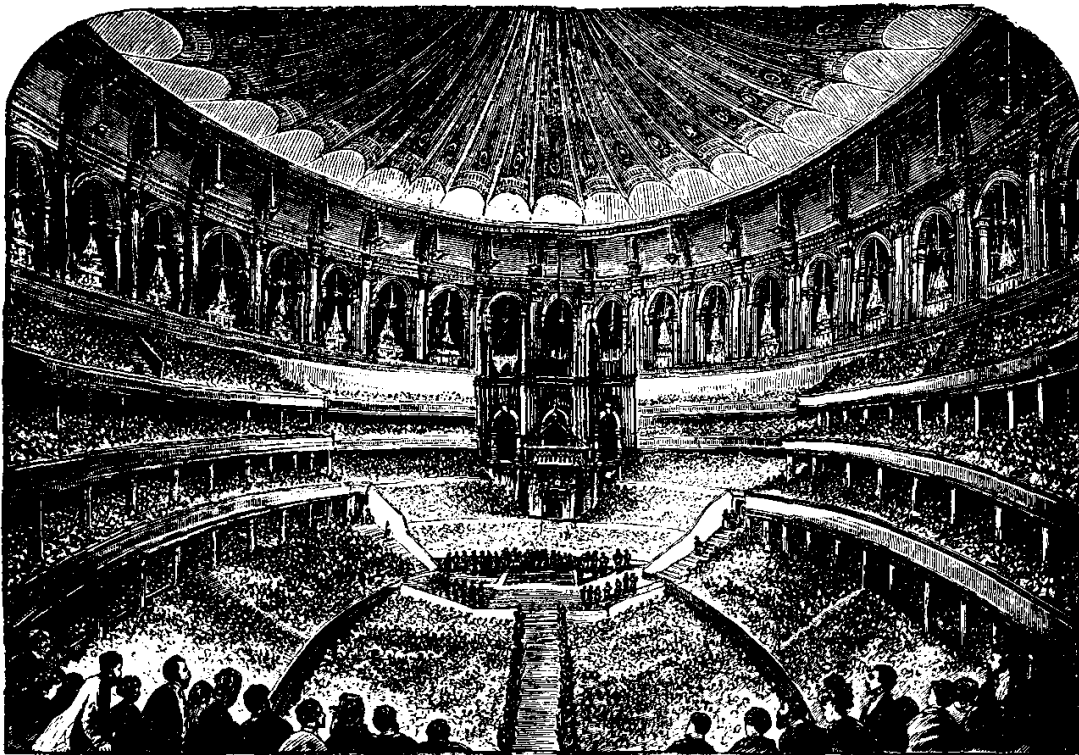
MR. W. H. MILLS.

(From a photo by Thos. Fall, 9 and 10, Baker Street, Portman Square, W.)

athletes went through their gymnastic programme remarkably well, but it was something to be remembered to hear the grand old paraphrase "All People that on Earth do Dwell," sung by that immense concourse of Christians of all nationalities. The Swedish male choir delighted the audience by their sweet singing (without organ accompaniment) of Christian songs and hymns, and during the evening a marble bust, subscribed for by members of the Association, was presented to Sir George Williams, with the following address:—

“To SIR GEORGE WILLIAMS, President of the English National Union of the Young Men’s Christian Association.

“THE JUBILEE of the YOUNG MEN’S CHRISTIAN ASSOCIATIONS affords the Members and friends of these Institutions an opportunity of which they gladly avail themselves to place on record the expression of their devout thankfulness to Almighty God for the abundant goodness with which He has crowned your labours in the promotion of the spiritual and temporal well-being of YOUNG MEN during the past fifty years; and also to tender to you, as their President, their warmest congratulations upon your having been privileged in the Providence of God to witness such a remarkable extension of this work (with the formation and growth



THE ROYAL ALBERT HALL (INTERIOR).

of which you have been so intimately and so directly associated), not only in England, but in many countries of the world. The fact that we record the existence in this Jubilee Year of over five thousand federated Societies, with a membership of nearly half a million, awakens feelings of the deepest and most heartfelt gratitude.

“We recognise with thankfulness to God the varied qualifications of mind and heart which have enabled you to discharge with much distinction the many privileges and responsibilities connected with the numerous offices you have held. Not only have you sustained the work by great personal influence and liberal gifts, but also for a long term of years your labours, in Bible Classes and in Devotional and Gospel Meetings, were characterised by a zeal that was full of inspiration for the young men and youths on whose behalf this service was rendered; whilst your assiduous attention to the business of the various Committees and Boards over which you have presided, and the help given at Public Meetings throughout London and the country, have equally served to advance the interests of the Associations. Your fellow-workers have also marked with great gratification your labours in connection with the National and International work of the Associations, and they greatly rejoiced when in due course you rightfully succeeded the Right Honourable the Earl of Shaftesbury in the dignity of the Presidency. Whilst recognising that your chief efforts have been conspicuously devoted to the maintenance and development of Young Men’s Christian Associations, they have had the additional joy of

witnessing the ardour and enthusiasm with which you have sought to extend the Redeemer's kingdom by helping forward missionary enterprise throughout the world. They record their grateful appreciation of the unflagging and tender interest and sympathy with which your life work has been shared and upheld by LADY WILLIAMS, and of the singleness of purpose with which you have together sought to promote the glory of God in connection with this work. In recognition of the most important part you have borne in the formation, maintenance, and development of these Associations, and as a small token of personal affection and esteem, on behalf of the Associations we request your acceptance of the Marble Bust herewith presented.—6th June, 1894.”

On the following day the Convention closed with a most enjoyable trip to Windsor, in what proved delightful weather. The Queen had graciously thrown open the greater part of Windsor Castle for inspection, also the Albert and St. George's Chapels, the Mausoleum at Frogmore, together with the Model Farm and the Royal Stables, closing with photographs taken in three immense groups on the garden under the Queen's private drawing-room, and a meeting held in front of the principal entrance facing the long walk. It will be observed that some of these were exceptional privileges which the Queen has never before granted to any previous company, and only to very favoured individuals, a token of Her Majesty's favour which was duly acknowledged in a telegram to the Queen, expressing gratitude and loyalty, which was despatched from the closing meeting referred to.

The immense company, conveyed from London to Windsor in four special trains, generously provided by Mr. Cook (of the firm of T. Cook & Sons, Tourist Agents), found dinner provided for them, on the invitation of Sir George Williams, in a large marquee, erected in Windsor Park.

The police and other local authorities were astonished at the number and bearing of the guests, of whom not a single complaint was made, though this is only what might be expected of such a company.

Dr. CUYLER, before pronouncing the Benediction, at the closing meeting in front of the Castle, said the glorious love-feast of the last few days had been a foretaste of the New Jerusalem; the memory of it would warm the coldest winter night in Scandinavia, and the tale would be told far beyond the Rocky Mountains, and in distant New Zealand. He himself would have to go away and do a good cry over it all. The Doxology brought the Conference to a close.

Thus was brought to an end one of the most memorable conventions ever held, and probably not to be excelled in the present generation; and in closing we can only re-echo the sentiments expressed by Prince Oscar Bernadotte and Count Bernstorff, that it might prove a fresh start for the future in fresh dependence on the Spirit of God, and not on any demonstration, however successful, for still more abundant spiritual prosperity in all branches of the Association throughout the world.

NOTE.—We are glad to include in our series of portraits in connection with the Jubilee one of Mr. PUTTERILL, the able Secretary of the International Jubilee and Conference. He has for many years been on the staff of the City Association at Aldersgate Street, and has certainly proved himself an able and efficient administrator in the multitudinous arrangements of this memorable Jubilee.

A GLANCE at the following quantities of provisions consumed will furnish some idea of the task undertaken by the firm of Barker & Co., Kensington, with whom was placed the contract for the four days' meals supplied in the marquee on the Embankment, on the invitation respectively of Lord Kinnaird, Lady Ashburton, Sir George and Lady Williams, Mr. John Cary, and the Jubilee Council.



MR. JOHN H. PUTTERILL,

SECRETARY OF THE JUBILEE AND CONFERENCE.

During four days of the Jubilee Conference luncheon was provided daily for 2,500 delegates. The provisions included: of soups, 350 gallons; fish, 1,050 lbs., and for the salad to this 140 bunches of lettuce, 40 gallons of salad oil, and 60 gallons of vinegar, not to speak of beetroot, &c.; meats, 25,000 lbs.; meat pies, 1,000 lbs.; fruit tarts, 960; ices, 220 gallons; 110 lbs. of cheese; 19,200 pints of soda water, ginger beer, and lemonade; 3,000 bottles of apollinaris; 30 boxes of apples, 10 boxes of oranges, and as many of bananas; 20,000 rolls; 20 cwt. of butter, and 1,200 tins of sardines. Waiters numbered 1,741, carvers 14, chefs 18; and about 41,000 implements and utensils were required.

THE SESSION OF THE VICTORIOUS REDEEMER.

PSALM CX.

By JOHN GRITTON, D.D.

AS Psalm eight is the Psalm of the Incarnation, Psalm twenty-two of the Agony, and Psalm twenty-three the Psalm of Paradise and of the Repose of the Redeemer therein; as also, most probably, are Psalms sixteen and seventeen: As, again, Psalms two and a hundred and eighteen are Psalms of the Resurrection, while Psalms twenty-four and sixty-eight are distinctly Psalms of the Ascension, so is Psalm a hundred and ten the Psalm of our Saviour's Session at the right hand of the Father. The use of this Psalm of David in various places of New Testament Scripture settles this question, "How then doth David in spirit call Him Lord, saying, Jehovah said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." (Matt. xxii. 43, 44.) "For David is not ascended into the heavens: but he saith himself, Jehovah said unto my Lord, Sit Thou at My right hand, until I make Thy foes Thy footstool? . . . God hath made that same Jesus, whom ye have crucified, both God and Lord." (Acts ii. 34-36.) "For He must reign till He hath put all enemies under his feet." (1 Cor. xv. 25.) "But to which of the angels said God at any time, Sit on My right hand, until I make Thine enemies Thy footstool?" (Heb. i. 13.) "David himself said by the Holy Ghost, Jehovah said unto my Lord," &c. (Mark xii. 36.) "And David himself saith in the Book of Psalms, Jehovah said unto my Lord," &c. (Luke xx. 42.)

There are evident references to the Psalm in other places, as John xii. 34; Heb. v. 6, and vii. 17, 21, and x. 12, 13; Rev. iii. 20, 21. If they be all placed in juxtaposition, and taken with their various contexts, it becomes clear, on the testimony of Christ Himself, given both on earth and in heaven, that David the Psalmist, being moved thereto by the Holy Ghost, wrote the Psalm now under consideration to predict that Jesus Christ, his Son after the flesh, and his Lord also, should, after humiliation and death, be taken up to heaven, and should there be seated by Jehovah at His own right hand, and should sit there for an appointed time as Lord, Ruler, Priest.

It is not surprising that the enemies of the Deity and of the sacrificial and priestly glory of our Redeemer should have made, in the name of the higher criticism, so dead a set against the authenticity and genuineness and chronological position of our Psalm. In doing this the critics do not hesitate to depict the incarnate God as an ignorant enthusiast or a time-serving deceiver.

They will be confounded. Our anvil has worn out many hammers. This Psalm is settled for ever in heaven, and it endureth for ever—luminous with the glory of inspiration, and a light in which the Church will walk till the end of the age. Many have seen a close connection of our Psalm with the preceding cry of pain and terror in Psalm cix. Without denying the sequence, we find it very difficult to exhibit. Be that as it may, this wondrous song of triumph is certainly unique in the

revelation of union between the Father and the Son on the throne of eternity.

By marvellous grace David the king finds himself in the audience chamber of the divine King, is permitted to hear the voice of Jehovah, is granted the vision of the Eternal, and attains the distinction, scarce ever accorded to man, of taking a lowly part in the divine counsels.

On the throne of heaven sits the Father, Jehovah; at His right hand, in the place of dignity, is seated Adon, the Lord. The voice of Jehovah is heard in authority, "Sit Thou at my right hand." While ever in the bosom of God (John i. 18), the Word had descended in person from heaven, had lived a human life for some thirty-four years, had fulfilled all righteousness as man and as Jew, had suffered unto death, had gone down into Hades, had risen from the dead, and had gone up on high to the place where He was before, taking His seat on the throne, with all the glory which He had with the Father before the world was, and with the added glory of victory in the tremendous conflict with sin and Satan.

The Victor is to sit there till the consequences of His obedience unto death shall be manifested in the subjection of all His foes.

While thus enthroned it is His Father's care and determination that He shall reign in grace. Power shall go forth, the power of the Son. The "other Paraclete" (John xiv. 16) will bear the rod of His strength from out of Sion—the Sion above—and shall work mightily for the Son, beginning His glorious mission from the Sion below. Christ has received gifts in the man and for men, even for the rebels (Ps. lxxviii. 18; Eph. iv. 8), that He may reign "in the midst of His enemies." During this day of grace, His foreknown and determined ones shall be made willing; they shall bend before His Spirit-wielded rod; they shall kiss the Son before the day of wrath shall sweep all foes from His presence. He in the "glorious sanctuary" above, they in the "beauties of holiness" below, shall be "willing" He to save, they to be saved.

These subjects of His kingdom, these willing captives of His grace, are many. We should approximate to the total if we could count the dewdrops which come forth from the prolific womb of the morning. Even then it would be but an approximation, for indeed "more than" the drops of dew are the dewdrops of His gracious and fruitful "youth."

Who can tell the glory which belongs to the Son, by the "decree" and by the "oath" of God? In the second psalm the decree of Jehovah anoints the king. Here the oath of Jehovah anoints the priest; and both as King and Priest Jesus sits on the throne by divine right, and He abides evermore. "Thou art a Priest for ever after the order of Melchizedek." "Without beginning of days or end of life." He lives evermore, and never passes on to another His priestly functions. Therefore He "saves to the uttermost," and saves for ever.

Thus far the words and decree of Jehovah.

In verse 5 another voice breaks in. David has heard the decree of Jehovah, and he now responds to it by direct address to the divine Father. He becomes the prophet of the future time, when the day of grace closes, and the little season of vengeance commences, which will introduce the final kingdom of peace. Thus does the prophet-king speak unto Jehovah. The Lord at Thy right hand will in due time

arise at Thy bidding, at the close of the assize of nations, when Thou shalt turn to Thy co-eternal Son and say, "Arise, O God, judge the earth: for Thou shalt inherit all nations." Then shall be the day of visitation. "He shall rule the nations with a rod of iron" (Ps. lxxxii., ii.). "Then shall He strike through kings in the day of His wrath." Nations and rulers who will not have submitted themselves shall be smitten through, wounded and undone. People many and great shall know His anger, whom they would not kiss in the day of His grace!

Marvellous foresight of periods which have not yet commenced, and of a dispensation still unopened! Mercy and judgment. Dispensational mercy ending in judgment, that the way may be cleared to everlasting mercy and perfect peace. Oh that men would now listen to the direction of tender compassion! "Kiss the Son, lest He be angry, and ye perish from the way."

The thing is certain. "He shall drink of the brook in the way, therefore shall He lift up the head." What is this brook? Is it the brook of humiliation, of which He drank when He passed through this evil world, and was obedient unto death? Is it the brook of refreshment, at which He has quaffed while abiding in the rest of heaven? Is the drinking of the brook a thing of the past, along with His sufferings and weariness? Is He now drinking of the brook in the realms above? Who can tell? I cannot determine the purport of the closing verse of the psalm; but this much is plain, As certain as is the drinking of the brook in the way—a drinking for ever past, or a drinking now continuing in heaven—so certain is the day of vengeance, which follows the day of salvation. Oh, then, "while it is called to-day," let us take up the herald cry, "Be wise now therefore all ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling," for in very truth Jehovah has anointed His King upon His hill of Zion, and He has also anointed Him a Priest for ever on His throne. Accept, then, Jesus—David's Son and David's Lord—who has been exalted to give repentance and remission of sins. There is forgiveness with Him, therefore shall He be feared.

ON GAMBLING.

THE worst thing that could happen to one beginning gambling is to *win*. for the great probability is that the first success would prove the first step in a lifetime of that horrible curse. Young men, avoid the first inducement to gamble as you would avoid the devil, or it will ruin you, soul and body for time and eternity. But, alas! religious people often, doubtless, unwittingly lead the way by their methods at "bazaars" and "church fairs," where "raffles" obtain such favour. Well remarks an Amerian journal: "When the patchwork bed-quilt is raffled off at so much a square, the devil's chaplain solemnly exclaims, 'Here endeth the first lesson—in gambling.'" But it is pitiful indeed to find Princes and Prime Ministers leading the way to the second and third lessons by their patronage of the Turf, through which thousands of these earlier gamblers are ruined soul, and body for time and eternity.

GRACE AND GIFT.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

EPHESIANS iv. 7.

'But unto every one of us is given grace according to the measure of the gift of Christ.'

IN the former verses of this chapter the subject is the UNITY of the Church of God. We now come to consider the different measures of GRACE and the variety of GIFTS in the Church. Every child of God, every member of Christ, every one born of the Spirit, is endued with grace divine from God the Father, out of the fulness which is in Christ Jesus, and communicated by the Holy Ghost. The law was given by Moses, grace and truth came by Jesus Christ (*John i. 17*). That which constitutes diversity among the children of God is not so much natural ability or position as the different measures of divine grace received. And this grace may be increased. Hence, we are exhorted to "grow in grace." Beautiful examples of the abounding of grace may often be found in persons of lowly life, and in the solitary chambers of the sick. It is cultivated by walking in the presence of God, abiding in Christ, and living in the communion of the Holy Ghost, together with diligent and constant use of the Scriptures of unerring truth. Truly blessed is that man whose delight is in the law of Jehovah, and who meditates therein day and night (*Ps. i.*). The dew of heaven rests upon his branch, and the living water nourishes his roots. Much too of the plenitude of grace will depend upon the emptiness of the vessel and the thirsting of the soul after it. Then out of the fulness of Christ we may receive, and "grace for grace."

Verse 8: "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men."

This is a reference by the Holy Ghost to Psalm lxxviii. 18, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men [literally, in the man]; yea, for the rebellious also, that the Lord God [Jah Elohim] might dwell among them." The Spirit of God here amplifies and applies His own prophecy to the present time. The Lord Jesus when He ascended received in His own glorified body as the risen Son of man the fulness of the Holy Ghost. This fulness He has received, not only for the Church now, but also for the nation of Israel, who, though now set aside for their rebellion, will in due time receive the fulfilment of *Joel ii. 28*, "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy."

Verses 11, 12: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

We now come to the diversities of gifts. Grace may develop into gift, and these gifts are various. The vital sap in a tree may manifest itself in a bud, and this become either a leaf bud or fruit bud, which may again develop into blossom and fruit; or it may become a branch, or even degenerate into a thorn. The gifts here enumerated are five.

The apostles and prophets laid the foundation of New Testament truth, and the permanent results of these we have in the four Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse. Thus the Church is said to be built upon the foundation of the apostles and prophets, Jesus Christ Himself the chief corner-stone. We may compare the apostles and prophets to the two lower bars of the Tabernacle. In a secondary sense we are exhorted to covet earnestly the best gifts, especially that we may prophesy; that is, that through the teaching of the Holy Ghost we may so apprehend the mind of God in the inspired word, that we may communicate that mind to others. In a secondary sense Luther and others may be regarded in their time as apostles. The middle bar may represent the evangelist, and the two upper bars the gifts of the pastor and teacher.

The three standing gifts of ministry in the Church, that of evangelist, pastor, and teacher, are beautifully represented in the lampstand of the Tabernacle, with its centre shaft, its six branches, and its seven lamps. The centre shaft is Christ, the centre and the source of ministry in the power of the Spirit. He combined in Himself the gifts of the evangelist, pastor, teacher, and prophet.

The branches are in pairs. The lowest pair, with its two lamps, may be regarded as representing the sphere of the evangelist, who has a commission to go into all the world and preach the gospel to every creature.

The middle pair of branches may represent the sphere of the pastor, who has the oversight of the sheep.

The upper and inner pair of branches we may take to illustrate the ministry of the teacher, whose office it is to lead the children of God into a clearer and higher apprehension of divine truth. The branches are hollow, and we learn from the vision of the lampstand in Zechariah iv. that the oil poured into the centre bowl supplies the seven lamps with the golden oil. This is explained in verse 6, "Not by might, nor by power, but by My Spirit, saith Jehovah of hosts." And this is the secret of real ministry according to God.

These gifts are provided "for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

A STIR FOR STAGNATION.—A Russian proverb says, "In a still pool swarm devils," alluding to the reptiles that frequent stagnant water—the devils come out too. Oh, the demons that swarm in an inactive heart! and THEY ALSO come out. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. xv. 19.) "An idle man's brains are the devil's workshop," it has been said, and "the devil tempts all men; but a lazy man tempts the devil." God keep us busy, for running water is clear. The active sea is a boon; but if it were a stagnant pool, what devils of disease and death would swarm in so big a cess-pool. "Not slothful in business." (Rom. xii. 11.) Like our Master, let us ever say, "Wist ye not that I must be about my Father's business?" (Luke ii. 49.)

Activity is purity: stagnation is putridity.

W. L.

THE EVANGELISTIC MISSION ANNIVERSARY.

DELIGHTFUL meetings were held in the Conference Hall, Eccleston Street, S.W., on Tuesday, May 29th, in connection with the twenty-ninth anniversary of this Mission. The afternoon was devoted to praise and prayer, and proved a happy and profitable season.

In the evening the large hall was filled. Mr. R. C. Morgan presided, and after a hymn Rev. Henry Sharpe led in prayer.

Mr. C. RUSSELL HURDITCH, in making an opening statement, mentioned that letters expressive of regret at their inability to attend the meeting, and of sincere sympathy with the work of the Evangelistic Mission, had been received from the Right Hon. Lord Kinnaird, Lady Henry Somerset, Rev. Prebendary Webb-Peploe, Principal Moule (of Ridley Hall, Cambridge), Rev. F. B. Meyer, Dr. Pentecost, and others, some of whom contributed to its funds. He then dwelt on the unsectarian character of the work, in holding forth the word of life through the crucified Saviour our Lord Jesus Christ. "Since last year there is nothing extraordinary, and certainly nothing sensational, to report. We believe in the gospel of divine grace as sufficient to attract and mighty to save. Our aim is the salvation of souls, and we seek to gospelize this poor world by all legitimate means—using tents, indoor and outdoor services, and colportage work; we shall be thankful when God enables us again to send out into the villages a new Bible and gospel carriage.

"We go first to the towns, then the villages, and thence out, as the Lord may lead, into the foreign field. Many who were born to God, and trained to service in the Evangelistic Mission, are now among the heathen, and we keep in touch with them by correspondence, the printed word, and gifts in the way of ministry when possible. One of the first converts of the Evangelistic Mission went out in the famous "Lammermuir" party to China, and one of our workers has just sailed for Central Africa.

"The centres of work are Kilburn Hall, Malden Hall, Willesden Hall (in a new and rapidly-growing district), Bignold Hall, Manor Park Hall, and Mortlake Hall; with vigorous missions at Brighton, Stretham (Cambs.), and villages around Banbury where Ritualism and Romanism abound."

Mr. ABRAHAM WALLIS spoke of the good work going on at the Bignold Hall, Forest Gate, where God is giving great blessing, and has saved many souls. The work is prospering, so that they are about to build an extension. He had seen a good deal of the various halls of the Evangelistic Mission, and he knew that in each of them God was working wonderfully.

Mr. PURCELL bore testimony to the work in progress at Brighton. He was thankful Mr. Hurditch had been led to start there. The Athenæum, hired for Sundays, is well filled; while the week-day meetings in Pelham Hall are increasing in attendance and interest. There are grand opportunities for open-air preaching. Altogether, under the care of Mr. Edward Hurditch, a very blessed work is being carried on.

Mr. D. C. APPERLY testified to his general experience in the work of

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the Mission, which he had known for about a quarter of a century. He thanked God he had seen very great blessing in connection therewith, and he wished continued success in every department.

Mr. ROUTLEDGE declared that the work at Stretham deserved special mention. God has used it to the saving of many souls; not only in the place itself, but also in many villages around. Indeed, the Sunday afternoon service is largely attended by villagers coming in from the fen country to hear the Word. Fully one-third of the adult population of the village is found in the Hall every Sunday.

At this point Mr. HURDITCH submitted a financial "statement" of receipts and expenditure during the past year to 31st of March last, a copy of the audited account of which was handed to each person, showing expenditure for the year on the various branches of the Mission to be £5324 17s. 6d., and receipts from donations and subscriptions, sale of publications and advertisements in same to have been £4984 19s. 9¼d., leaving a balance of £339 17s. 8¼d. due to the Treasurer, to which, however, had to be added payments then due for Building and General Expenses Fund to the amount of £990; this, however, being subsequently reduced by payments to about £700, making together about £1000 as the amount now required to cover arrears on General Expenses.

It is earnestly hoped that in this thirtieth year of its history, on which the Mission is now entering, a resolute effort will be made to clear all arrears, and to pay off the loan on this freehold purchase fund of the *House of Rest at St. Leonards*, which, exclusive of the interest on that loan, is already self-supporting (a remarkable and pleasing fact), and is likely to continue to be so in the future, except what may be required for occasional repairs.

Mr. Hurditch therefore appealed for additional contributions this year to raise the income to at least £10,000 for all purposes, and in order that further aggressive efforts may be made to carry the gospel to the unreached multitudes both at home and abroad.

REV. W. R. MOWLL ON "MANLY CHRISTIANITY."

The Rev. W. R. MOWLL, Vicar of Christ Church, Brixton, said: It is always a pleasure to me to speak on behalf of gospel work, and especially work such as that carried on by the Evangelistic Mission, for this cogent reason, that if ever there were a time when there was an urgent call for the clear declaration of the gospel of Jesus Christ, that time is the present. We are living in days of multiplied agencies and incessant activity; but when we look narrowly at these agencies and activities we are compelled to ask the question, Is the result commensurate with the effort put forth? Not always. We feel there is much energy of the flesh, and we have to ask ourselves, How much of this is the energy of the Holy Ghost? I feel a question like this arises even in connection with my own Bible-class, which I look on as one of my happiest efforts in the week, and to which I am about to hurry off. I rejoice in that Bible-class. I wish the value of such classes were more generally recognized. What we need in these days is not spasmodic reading, but regular study; not spasmodic work, but

steady, regular, plodding work. Let us go on, and keep on all the time. I rejoice in your work, because it is steady and constant.

Now one passage from the grand old Book: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13). So the apostle exhorted the Christians at Corinth, and if he were to come in here to-night he would find the words as applicable as ever. We cannot help feeling they are wanted to-day. Look around. See what is coming on the spiritual life of the people. Where is the backbone of past days? Take up some book written years ago, written by marrow men, and you cannot help feeling there is marrow and substance in it. These men, taught in the Holy Ghost, moved by the Holy Ghost, were permeated with the Holy Ghost and the word of the eternal God. It is enough to make us weep over the degeneracy of the present day. There is a sentimental flabbiness in much of the teaching of this day which can make no man strong. Where are the men who once stood by us? They are no longer here; they went with the crowd. Their testimony is silenced. What are their views now? They cannot tell, neither can we. On the right hand and on the left we see defections that make a tremor pass through us. "Watch ye, stand fast in the faith." "Let him that thinketh he standeth take heed lest he fall." The teacher and the taught have both alike need to pray, "Hold Thou me up; so shall I be safe." Holiness is also intimately linked with the hope of His return.

"Stand fast in the faith." Stand fast by the old gospel; keep close to the revealed word of God. I believe in the full and complete inspiration of that Word, God-given and God-breathed. It makes one's heart sick to hear of men, professedly ministers of the gospel, standing up Sunday by Sunday labouring to cut away the ground from under the feet of believers. Let us not be at all disturbed by reason of the perplexities arising from the vain speculations of men. One is tempted sometimes to be satirical when one hears how men talk. I was told the other day, "We are living in days of more light." I asked, "Whence did you obtain that light? I am sorry you go back so many centuries for it." "What do you mean?" "Why, the first questioning was in the Garden of Eden, when the devil said, 'Yea, hath God said?' All your doubts and questions come from that source, and your light is borrowed from the earliest days. I say, 'Let God be true, and every man a liar.' To me that is an end of all controversy." A friend of mine, a fine fearless fellow, was standing in front of a sceptical lecturer until he could stand it no longer, and, lifting up his voice, he shouted three times, "Let God be true, and every man a liar." The crowd was awed and dispersed, and the secularist lecturer was left alone.

Now, lastly, "Quit you like men." I glory in true manhood and womanhood, but there is a plentiful lack of it in the Christianity of the nineteenth century. Yet we heed such words as these, not simply from the apostle, but from the Holy Ghost Himself, "Quit you like men." No trimming; no compromise; make sure of what you believe, and stand on it like the mighty rock. When you preach the gospel, preach it like men. A little less of the "dearly beloved," a little more gospel substance. A little less of sentimentality, a little more of Jesus Christ. The world needs Him; let us witness to Him. If only Christians were

a little more manly, men would listen to them. The "K. K. C.'s" are not wanted. What are these? Knock-kneed Christians, of the milk and watery, backboneless, jelly-fish variety. These are not wanted, but men and women who can stand up for God in an ungodly age.

"Be strong." How are we to be strong? By training; by exercise. The exercise we need is much prayer, and much study of the Word. Read, mark, learn, and inwardly digest God's truth, thus shall you grow in strength day by day. Put off self. Study to give way one to the other. Ask grace to flee petty jealousy. Be strong. Time is short; eternity is near. As you are brought closer to one another you will be brought nearer to the centre of life and love, where alone is everlasting strength. "Watch ye, stand fast in the faith, quit you like men, be strong."

MR. JOHN ROBERTSON,

Minister of the City Temple, Glasgow,

followed, basing his remarks on the same portion of scripture: Whatever be our differences of speech or nationality, we are met here as Christian workers, heart to heart, and hand to hand, and we have heard the call to "quit you like men." Now, in speaking to Christian workers, the first question is, Are you a Christian? Have you a definite grip of God's saving truth? for that is the preliminary to all Christian work. I have heard of a servant who gave her mistress a month's warning. Janet had been twenty-five years in the house, and naturally her mistress was surprised she should want to leave. Accordingly she asked, "Janet, woman, what's wrong? What are ye leaving for?" The answer was, "Weel, ma'am, I'm gaun tae get married." The wonder of the mistress increased, and she asked, "And who is it?" "It's the baker's lad." "And what said he? How did he broach his proposal?" "Weel, ma'am, he hasna' said onything yet; but he's looked at me." Janet was altogether too previous and hasty in throwing up her situation under such circumstances; but I fear some are quite as hasty and "previous" in commencing Christian work. They have merely looked at the things of God, and somehow have got into work on the strength of this. Now we want to be definite and explicit in this matter, and it is quite necessary to ask, "Are you converted, you who profess to be Christian workers? Has the Lord Jesus Christ said to you, "Man, woman, give me thine heart?" Have you answered, "I will, Lord." Has there been a definite transaction between you and the Saviour? This is the first question, and until it is settled there can be no true Christian work.

TRUE MEN AND TRUE WORK FOR GOD.

Someone has said, "A true man is head, heel, and heart." It is a good definition, and may serve as a text to hang a few thoughts upon. The Lord Jesus Christ is the one Head of all Christian workers, but besides that the worker wants his "head screwed on the right way," as we say in the North. There is a sort of stigma attached to evangelistic work and evangelists generally. It is said that we have no head, and our faith is described as a kind of soft, unmanly, go-to-meeting, eyes-turned-up sort of thing. It is even hinted that in putting off

the old man we have put on the old woman. Now, for my own part, I do not think this is a fair description of evangelistic workers; still, we have to be on our guard to avoid anything that might give colour to it. We need sound health, outside and inside, in these days when the devil is drawing his forces together, uniting and concentrating them for the final battle of Armageddon. We need all our wits about us, all our mental powers and energy for the conflict that is around us. We live in an age of thought and reasoning, and it will not do merely to repeat "Come to Jesus! Come to Jesus!" Thoughtful men will not be won thereby, unless we tell them why they should come, and what is to be gained by coming. There must be thought in proclaiming the gospel. In these days of board schools and education, we must use our head in the open air as well as in the pulpit. Intellect is not everything, but it is something, and we must turn our own share to the best account.

Lamartine said that the time would come when men would not read books, but take everything ready made from newspapers and journals, and really trained minds would be at a discount. That time has come. There is little book-reading to-day, and much reading of ephemeral literature with little thought in it—made to amuse, not to instruct or strengthen the mind. I know a young man who, no doubt, thought himself well cultivated. He was president of the literary society, and so on; but I observed his lack of thought, and asked, "James, when did you read a book last?" He seemed stunned at the idea of my putting such a question to him. On glancing round I noticed the sofa in his room strewn with magazines, newspapers, and journals, and I took the liberty of pressing my question. "How long is it since you read a book—a stiff-boarded volume of 250 pages or so; not a magazine, but a book?" He looked at me and then said, "I think I see what you are driving at. To be honest, it is about two years since I read thoroughly a solid book." "Ah, I thought so."

Well, this is the snare of evangelicalism to-day—it is not intellectual. There is a lot of milk and watery sentimentality. Why should it be so? This is not inherent to gospel preaching. Far from it. The mightiest thought in the whole range of our country's literature is to be found in evangelical works. For deep, profound thinking, there is nothing like the Puritan literature; nothing save the word of God. That book is planted in the midst of thought. Around it have grown up the finest literary works the world has ever known; and the true worker will seek to gain some acquaintance with these storehouses of thinking. What impression can we expect to make if we will not take the trouble to know what we are talking about? Fancy an open-air preacher standing before an audience accustomed to think and reason, and exclaiming, "As the hart" (placing his hand impressively over his left breast, to indicate the 'heart') "panteth after the water brooks." What confidence can his hearers feel in anything else he may say? I have heard an open-air preacher, speaking about the prodigal son, enlarge in rhetorical fashion on the "fatted calf" after this style: "This, my dear friends, was no ordinary calf, taken at random from the herd; this was a calf that had been petted and fondled, and had been in the family for many years."

What do you think of that? And what kind of influence must it have on hearers? I tell you, you must know what you are talking about. Get your stiffest books and read them. Inform your own mind before you attempt to teach others. Find out what the people around you are reading and thinking about, and couch your presentation of the gospel in the language of the people. I hope you will have a head, and keep it, and use it in your work for Christ.

Next there is the heel. What is that for? The heel is the pivot of the body. The strong man plants his heel firmly on the pavement. I tell you there is need that you put down your foot for Christ, and if anything gets below it, keep it there. Look at the man of business, what a keen eye he has got for the turnover. How vigorous he is putting down anything likely to spoil his trade and hurt his takings. How prompt he is to adopt new methods when for his interest. So we have to put down our heel firmly when need be; and we have, on the other hand, to be ready and quick in seizing every opportunity and making the most of it for our Lord and Master. The days are gone by for the old-fashioned, grandmotherly, non-inventive Christianity. This Evangelistic Mission has plenty of holy inventiveness in ways and measures for bringing the gospel before the people. It is no new gospel we have to invent. Not at all. The gospel is God's, not ours. But we have to see to it we get that gospel into the ears of the people.

In doing this, we will likely enough find some who will try to get rid of us with the cheap sneer of eccentricity. There are always those who are ready to dispose of you by saying, "He's eccentric." Why should we mind that sneer? Eccentric! So was Christ; so is every man who ever does anything worth doing. The devil himself is eccentric; he is always inventing new ideas and new methods to delude men. And we must be inventive too if we want to save men.

Then this will bring friction. You may be sure of it. Sometimes, like a rickety old car I was on when in Georgia, smooth motion may mean that you are off the track. You may be pretty sure, in this fallen world, that if you are doing any real good there will be opposition. Your enemy does not like it, and will do his best to upset you. I often notice that the church or mission where all is smooth and pleasant is off the track. It is still true that the godly shall suffer persecution, even if the faggot and the stake be stowed away out of sight. Anxiety and sorrow there must be. Why should such workers as Mr. Russell Hurditch have to be anxious about the wherewithal? Those who are doing His work in a fallen world have to learn to keep looking to Him alone. I do not know of any work worth doing where there is not just now trouble about money; or if it be not about funds, it is about organization or something else with which we are severally linked. God seems somehow to put His grandest works into the hands of men who have to spend many a broken and sleepless night over it. The monetary responsibility increases and the contributors do not. Why should it be so? All true work is anxious enough without a burden about money. Yet so it is, and all the time many of God's stewards are coining money, are making it like slate stones. Would to God they were roused to see the terrible mistake they are making! Alas that

the men whom God the Holy Ghost has ordained to His work should so often be straitened for money! Well, if it be so, remember you are where God would have you. Put down your heel, and be men. Stick to your work, and the money will yet come.

Now, I am going to say that I believe the masses of this country are kept back from Christ by ecclesiasticism and priests and crosses and millinery and such mummery. The masses will not have these things; they know these are not of God. The simple gospel of Jesus Christ is to be the attraction. Men see through these things. What have we to do with this twiddle-twaddle of ritualism? Let us lift up Christ. Ecclesiasticism is not witnessing for Christ to-day. The masses want Jesus. "They have taken away my Lord, and I know not where they have laid Him." Lift Him up, and the people will come to Him.

I am glad you are undenominational—gathered round Christ alone. You keep to your business of preaching the gospel and people will hear. I do not believe God sends any man to preach but He sends ears to hear as well. Lay yourselves out to preach Christ and you will be heard.

When I was a young man I had a terrible experience. In my first congregation there was a big deacon who had taken offence at something I had said, and resolved to starve me out. It was a slow business he found. He occupied the best pew in the church, and set the fashion of sitting during the sermon with his fingers conspicuously in his ears. Mr. Spurgeon about that time asked me to come to see him in London, and after we had spoken of many things I told him of my sore trouble about my leading deacon. Mr. Spurgeon sympathised with me, and in answer to my request for advice as to what I should do in the matter, suggested that I should pray that a fly might light on the deacon's nose. Well, if you preach Christ, the flies will come if need be. Stick to the glorious gospel, and you will soon have your congregations on fire too. Put down your heel and stand fast.

Then about the heart. This is needed in Christian work. We want unction, or what we may call loveableness. God delights to use great, loveable, hearty men. Men not ashamed to be seen with their eye dimmed when telling a poor sinner of his danger, or comforting a mourner. Oh to be gentle and kindly and considerate in manner, even while inflexible as steel in all matters of principle and truth! Look at our Lord, how He dealt with the poor cowering woman taken in her sin. Hear Him utter His anathemas against wrongdoing and sin, while yet tender with an unspeakable pathos over the sinner. How are we to get this heart of Jesus? If we are much in His company we will catch something of it. There are men to-day in Scotland who, the moment they get to family worship, speak in the tones and style of the saintly McCheyne. They sat so long under his ministry that they caught his very tones. It is the unconscious imitation of one they loved. So, if you are much with Jesus, you will catch His spirit and heart; and men and women gathered round you will feel something of that wondrous attraction. They will perceive that you have been with Christ. I would have you so filled with His spirit that men and women cannot but bring you their difficulties and problems and sadness. You Christian workers, if you

have so learned Christ, will attract; and when they come to you tell them about your Master. Fill your service with the spirit of Jesus.

“Go, labour on; spend and be spent—
Thy joy to do the Father’s will;
It is the way the Master went;
Should not the servant tread it still?”

“Go, labour on—’t is not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises—what are men?”

THE SPREAD OF ERRONEOUS DOCTRINES.

Mr. HENRY VARLEY called serious attention to the deplorable spread of Sacerdotalism and Ritualism, as evidenced by the latest issue of the *Tourist Guide*. Popery is making determined efforts to recapture England, the hitherto impregnable stronghold of Protestantism, and she is doing it by means of Ritualism in the National Church. On the other hand, Rationalism is working great evil, ramming, if we borrow the illustration from the *Victoria* disaster, the Church of God, and by shifting the centre of gravity, causing it to “turn turtle.” In view of such things we need more than ever the clear and unmistakable declaration of the gospel, and to further this is the aim of the Evangelistic Mission.

CHRIST AND THE SCRIPTURES.

The Rev. HENRY SHARPE, Vicar of Trinity Church, Hampstead: I should like the prayer of your heart to be that of the Virgin Mary, “Be it unto me according to Thy word.” Fellow-Christians, men and women not converted, are longing to see Jesus Christ; but they cannot see Him until their eyes be opened. What then? We must seek to be like Jesus, to reflect Him, to carry Him with us, so that they, seeing us, may see something of what Jesus is. We want to be filled with His Spirit, animated by His deep sympathy, inspired by His confidence in the Father, and filled with His love for the Scriptures. The Lord Jesus Christ probably never possessed a Bible. He must have had a marvellous memory. Doubtless He committed large portions—particularly of the books of Psalms and Deuteronomy—to memory, studying these probably in the Synagogue hall. How constantly He was quoting Scripture. Even His last words, in all the darkness and agony of Calvary, were from Scripture: “Father, into Thy hands I commit My spirit” (see Ps. xxxi. 5).

“Be it unto me according to Thy word.” As the old divines used to say, the Holy Ghost rides in the chariot of His word, and to keep in the Spirit we must keep in the chariot along with Him. Meditate much on these sixty-six priceless volumes, and thus shall our souls become, as it were, the counterpart of the written Word, and consequently reflections of the living Word. That you may be filled with the Spirit, be filled with the Word. Thus shall you be full of power by the Spirit of Jesus Christ. So shall we utter words simple, blessed, and filled with power. It is not our words, but His word, that the Holy Spirit uses. Even such a man as the late Dr. McNeile tells how on one occasion, at

the close of his sermon, a woman came to him—one who could not read a word of the Bible—and said, “Oh, sir, your sermon has been blessed to me!” He asked, “What part of it? what words?” The reply was, “When you said, ‘Come unto Me, all ye that labour and are heavy laden, and I will give you rest.’” Just so. It was not the eloquence of the orator, but the word of God, which was used to this woman. So it is still. Be filled with the Word, that you may be filled with the Holy Spirit, and so be full of power. Then souls will be saved. Be as the salt. “Ye are the salt of the earth.” Salt has a twofold virtue—it is cleansing and preserving. If we are seasoned with salt, we shall be as salt amongst those around us. Seek a season of Pentecostal power; so shall your Mission have its best days yet to come. Be united, and full of the Spirit of Christ; so shall people come with the old cry, “Sirs, we would see Jesus.” The Lord help us to represent Him, in His tender, beautiful love, everywhere, for His name’s sake.

After a few words from the chairman, Colonel Morton closed the meeting with prayer. During the evening the united North-West London and Peckham Evangelistic Choirs efficiently led the singing.

THE FINISHED WORK OF CHRIST.

JOHN xix. 30-37; HEB. x. 5-22.

“**I**T is finished!” Wondrous word
 Of our glorious dying Lord!
 By the world then crucified,
 Though for human guilt He died.
 Surely all the hosts above
 Wonder’d at th’ amazing love
 Of the Father and the Son
 To a world by sin undone.
 Types and shadows now are o’er,
 Priests and altars are no more;
 Perfect is the sacrifice,
 Paid the full redemption price.
 “Finished” is salvation’s plan,
 Peace is made ’twixt God and man;
 Justice fully satisfied,
 Man may now be justified.
 Rent the vail—through matchless grace
 Opened is the holy place;
 Sinners now may enter in,
 Cleansed from every stain of sin.
 Hasten forth throughout the earth,
 Tell to all the wondrous worth
 Of the Lamb’s atoning blood,
 Bringing rebels nigh to God.

C. RUSSELL HURDITCH.

MORE CHIPS FOR KINDLING.

By WILLIAM LUFF, *Author of "Active Service" Booklets, &c.*

WHERE NIGHTINGALES SING.—Concerning the chief of Nature's singers, it has been written, "The limitation of the nightingale's distribution in a westerly direction is one of the mysteries of migration; a line drawn from the Land's End to York would represent an unseen barrier which they never pass, though their range is so extended longitudinally. The counties west of this line never hear the chief singer of the voices, the first violin of the orchestra."

We have been told that once a supposed nightingale was heard in the prescribed district, and special trains were run, but the song was an imitation by a biped without wings. Other nightingales are only heard locally:—

The Nightingale of Revelation only sings in the vales of Holy Scripture.

The Nightingale of Full Assurance never sings except in the paths of obedience.

The Nightingale of Unfailing Joy is only heard beside the rivers of simple trust.

The Nightingales of Holy Rest are heard only in the shaded groves of happy submission.

The Nightingales of Perfect Satisfaction will not be heard till we reach the Hills of Glory.

LIGHT A FIRE.—Walking with a little boy across the dark country, we heard a trumpeter blow a discordant blast. "Suppose it was a tiger," we said, "what would we do? Climb a tree?" "No," he replied. And then, after a moment of thought, he asked, "Have you got any matches? Then we would light a fire, for a tiger won't come near a fire; he knows it burns." Practical child, let us apply his theory to that roaring lion, the devil. Shall we climb the tree of unbelief, and say there is no devil? or mount the tree of wisdom, and think to be above him? Both will fail. Let us always have the matches of Bible-truth ready, and whether in a church or as individuals, light a fire.

The fire of sacrifice upon the altar of the Lamb.

The fires of zeal and love for God and man.

The fire of the Holy Spirit's kindling.

Wherever we maintain these fires,
The devil very soon retires.

HIS FOUR PRAYERS.—Christ prayed four great last prayers for His people in John xvii. 1st, Keep them. "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." (v. 11.) 2nd, Sanctify them. "Sanctify them through Thy truth: Thy word is truth." (v. 17.) "And for their sakes I sanctify Myself, that they also might be sanctified through the truth." (v. 19.)

3rd, Unite them. "Neither pray I for these alone, but for them also which shall believe on Me through their word : that they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us : that the world may believe that Thou hast sent Me." (*cv.* 20, 21.)
 4th, Glorify them. "Father, I will that they also, whom Thou hast given Me, be with Me where I am ; that they may behold My glory, which Thou hast given Me. . . . And the glory which Thou gavest Me I have given them ; that they may be one, even as We are one." (*cv.* 22, 24.)

Keep them, O Father, keep these gems of mine,
 And sanctify them, set apart for Thee :
 Unite them, Father, in the crown divine,
 And raise and glorify when they My glory see.

WHERE SENT, BE CONTENT.—A friend told me about a little child who made a queer remark to the doctor. She had come out in a rash, which made the mother call in the family medical gentleman. He was a great friend of the tiny tot, who chatted away as proof that she was not very ill. At length she said confidentially, "Don't you take me away, doctor, cos you brought me here, you know, and I'm very happy." The language was not quite true ; but it is true of the Great Physician and every child of God. We are where He has placed us, and should be contented. "Godliness with contentment is great gain." (1 Tim. vi. 6.) Too often we are impatient to be taken away from the place in which God has placed us. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." (John xvii. 15.) "I have learned, in whatsoever state I am, therewith to be content." (Phil. iv. 11.)

"I would not change my blest estate
 For all that earth calls good and great ;
 And while my faith can keep her hold,
 I envy not the sinner's gold."

A STUFFED BIBLE.—Modern Nimrods have shot the old lion. With the shafts of their wit and the more weighty bullets of their arguments they have settled the king of books. More than this, they have taken out its vitals—errors and mistakes, myths and traditions, they call them. Now the poor thing is to be stuffed with their interpretations, and put in a museum for the curious to study. Well, their Bible is not mine ; for my Bible is not dead, much less stuffed. "The words that I speak unto you, they are spirit, and they are life." (John vi. 63.) It not only has life, but power. "The word of God is quick [living] and powerful" (Heb. iv. 12), and terrible are its roarings. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 19.) "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v. 18, 19.)

BIBLE TALKS.

By ALFRED LAMBERT.

No. XXIX. "WHERE ARE THE NINE?"

LUKE xvii. 11-19.

THERE is an old proverb that says, "Eaten bread is soon forgotten," and there is no incident in our Lord's life that more clearly evidences the truth of this saying than the one recorded by Luke in this chapter. He, with His disciples, was journeying for the last time to the holy city, passing through "the midst of Samaria and Galilee. And as He entered into a certain village, there met him ten men that were lepers." Their very wretchedness had drawn them together, and had wrung from them the united piteous cry, as they stood "afar off," "Jesus, Master, have mercy on us."

They were nigh to the gates of death, then they cried unto the Lord in their trouble, and He saved them out of their distresses. "He sent His word, and healed them, and delivered them from their destructions. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Psalm cvii. 20, 21).

"It came to pass, that, as they went, they were cleansed." In the benefits received the benefactor was forgotten. "Only *one* when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet giving Him thanks, and he was a Samaritan." The remaining nine passed on, and Jesus said, "Were there not ten cleansed? but *where are the nine?*" Let us gather up a few lessons from the narrative, and first let us notice that

THEY WERE ALL LEPERS.

In some the disease had no doubt taken firmer hold than in others, but all, none the less, were lepers, and stood "afar off." It is equally true with regard to the leprosy of sin. "All have not sinned alike, but *all alike have sinned.*" Both Jews and Gentiles are "all under sin." "There is none righteous, no, not one," for "all have sinned and come short of the glory of God." The king upon his throne, and the beggar in the streets, however widely apart they stand one from the other, meet upon this platform. Simon the Pharisee, and the outcast, fallen woman at the feet of Christ, met there too. One name for the monarch, one name for the pauper. One title for the cold, moral Pharisee, the same for the poor outcast woman—**SINNER!** and as such under condemnation. Let us notice, secondly, that

THEY OWED EVERYTHING TO CHRIST.

Humanly speaking they were without hope, beyond the reach of human skill—cursed with a loathsome incurable disease—and they owed everything to Him who heard their cry for mercy, and who "sent His word and healed them."

"How helpless and hopeless we sinners had been
If He never had loved us *till cleansed from our sin.*"

What a depth of meaning there is in those two words "without strength." "When we were yet without strength . . . Christ died for the ungodly" (Romans v. 6). Without strength enough to lift a finger towards our own salvation. In the horrible pit and the miry clay of our sins, bound hand and foot, and lying in the power of the wicked one. These lepers owed EVERYTHING to Christ. It was He who had healed them and made life worth living, and only one was found at the feet of their best friend giving Him thanks. Colder than the winter's blast is cold ingratitude. No wonder He who wept over the guilty city He had come to save cried, "Where are the nine?"

ONLY ONE RETURNED TO GIVE GLORY TO GOD.

The thanks he gave to Christ was glory given to God. He glorified God, giving Him thanks. The gratitude of that man's heart surely rose as a sweet-smelling savour to the throne of God. "Whoso offereth praise glorifieth Me." No more touching picture of loving thanksgiving have we than this. A poor Samaritan at the feet of his Saviour with his face in the dust, and a heart bursting with love. Oh, for more of this spirit of thanksgiving!

Surely David glorified God when he sung, "I will extol thee, O Lord; for thou hast lifted me up. . . . I cried unto Thee, and Thou hast healed me. . . . Sing unto the Lord, O ye saints of His, and give thanks. . . . Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth and girded me with gladness *to the end that my tongue may sing praise unto Thee and not be silent*" (Psalm xxx.).

Lastly,

THIS ONE RECEIVED A SPECIAL BLESSING.

He, only of the ten, heard those precious words, "Arise, go thy way: thy faith hath made thee whole," or, as the marginal reading gives it (R. V.), "thy faith hath saved thee." God was glorified in the salvation of this Samaritan stranger. Surely this man went to his home justified rather than the others. The sacrifice of thanksgiving which he offered was accepted, and He who came into the world to save sinners pronounced him whole.

He saw that he was cleansed.

He turned back.

He fell down at the feet of Christ.

He gave Him thanks.

HE GLORIFIED GOD.

He saw—he turned—he fell down—he gave thanks. What a sermon is in these words! Gratitude blossomed into faith, and faith quickly leaped into a glorious psalm of thanksgiving. Shall we leave him "at Jesus' feet," healed, saved, and happy, asking for ourselves that we too may be often found there, with the new song in our mouth, even

PRaise UNTO OUR GOD.

Soundness of heart is found in the heart being sound in the Scriptures.

If the mercies of God are not loadstones to draw us to heaven, they will be millstones to sink us to perdition.—SECKER,

BIBLE READINGS.

500.—THE CHRISTIAN'S WORK.

1 CHRON. xxix ; 1 COR. iii. 9, 10.

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|---------------|---|------------------------------|------------------------|
| 1. Great Work | { | Perfect (1 Cor. iii. 13-15). | |
| | | Enduring (Eccles. iii. 14). | |
| 2. God's Work | { | God the Architect | } 1 Chron. xxviii. 19. |
| | | God the Builder | |

Requirements for the work.

1. Wholeheartedness.
2. Love for it (Gen. xxix. 20).

The grandeur of the work (1 Chron. xxix. 10-18).

E. T. WRAY.

501.—HEART CRIES.

- | | |
|-------------------------------------|-------------------------------------|
| A poor man's cry (Ps. xxxiv. 6.) | A rich man's cry (Luke xvi. 24). |
| The believer's cry (Rom. viii. 15.) | Unbeliever's cry (Rev. vi. 16, 17). |
| Israel's cry (Exodus ii. 23.) | Esau's cry (Gen. xxvii. 34). |
| Prophet's cry (Isaiah xl. 6.) | Martyr's cry (Luke xviii. 7). |

502.—THE NEW BIRTH.

I. THE PERSONS.

- | | | |
|---------------------|---|------------------------------------------|
| <i>The Trinity.</i> | { | 1. <i>God the Father</i> (John i. 13). |
| | | 2. " " <i>Son</i> (1 John iii. 8). |
| | | 3. " " <i>Holy Ghost</i> (Titus iii. 5). |

II. THE AGENCY.

1. *By the Word of the Lord* (1 Peter i. 23).
2. " " *Voice of the Lord* (John iii. 5, 6).
3. " " *Power of the Holy Ghost* (Acts ii. 41).

III. THE PURPOSE.

1. *Raised to oneness "with Christ" in God* (Col. iii. 10).
2. *A life of victory for every child of God* (1 John v. 4, 5).
3. *A glorious future "with Christ" in glory* (2 Tim. ii. 11, 12).

IV. THE DESCRIPTION.

1. *A new Creation* (2 Cor. v. 17).
2. *The circumcision of the heart* (Col. ii. 11).
3. *Being filled with "the Holy Ghost"* (Acts xi. 24).

V. THE EVIDENCE.

1. *A living faith in Christ and His Word* (1 John v. 1).
2. " *love toward all the children of God* (1 John iv. 7).
3. " *longing desire for the salvation of the lost* (John iv. 28, 29).

Press home. None can enter heaven without *a change of heart.*

(Compare Jeremiah xlvi. 42 ; John iii. 3, 5.)

HARRY ROSE.

NOTES FOR THE MONTH.

AN INVALUABLE BOOK.

“THE EXHAUSTIVE CONCORDANCE OF THE BIBLE, showing every word of the text of the common English Version, together with a Comparative Concordance of the Authorised and Revised Versions; also brief Dictionaries of the Hebrew and Greek words of the original, with references to the English words. By James Strong, LL.D.”

Here is a concordance which will be prized by every student of Holy Scripture—a book which for comprehensiveness and completeness far surpasses all similar works. A cursory glance through the large volume of 1800 closely-printed pages would make it appear a difficult work to understand, but a few minutes' careful study will reveal its chief charms—simplicity, accuracy, and thoroughness. In its main feature it follows the lines of Young's well-known and much-prized Concordance, but many new features have been introduced, among them being the use of figures as a connecting-link between the Concordance and Lexicon, rendering cross-reference easy and accurate, while the differences between the Authorised and Revised Versions are distinguished very clearly in the section devoted to this branch of the work.

The book is a masterpiece of diligent toil and study, being the result of thirty years' labour on the part of the author, assisted at various times by over one hundred helpers.

We believe it is all that it claims to be, and is as near perfection as possible. It should undoubtedly be in the possession of every pastor and Christian worker, all of whom we urge to lose no time in obtaining a copy (by subscription) at the low price of one guinea. After September, when the subscription list closes, it will be much more expensive. The publishers are Messrs. Hodder and Stoughton.

N. B.—In consequence of special pressure on our space, we are compelled to hold over general “Notices of Books” and other articles of interest till next month.

* * *

It goes heavily to our heart that we have reached Midsummer without being able to send out more than two tents for gospel services. Several others needing repairs, and some new canvas, might be fully employed in needy districts where they would doubtless be filled with those

who are not generally found at gospel services in permanent buildings, and we earnestly invite readers of *Footsteps of Truth* to come to our help in the matter of the necessary funds, that we may again send forth evangelists with several tents as we have done during the past thirty years.

* * *

WE would again remind our friends that we need much help for the “Day in the Country” fund for our Sunday-school children, and for giving the benefit of a “week by the sea” to many poor “sickly mothers and delicate children” to whom this would be a great boon.

* * *

WILTON HOUSE OF REST, WEST MARINA, ST. LEONARDS-ON-SEA.—A busy worker from London, visiting Wilton House for much-needed rest and change, writes: “I cannot tell you how I am enjoying the sweet sea breezes here. I have to cram a great deal of rest into a very few days, as it is probably the only holiday I shall take this summer. But I am ever so much better already. This glass balcony overlooking the sea, with my Bible and the Lord, is a heavenly place.”

Another London worker testifies: “If ever I spent a fortnight of heaven upon earth it was during my stay at Wilton House.”

* * *

ONE who more than once derived benefit from a rest at *Wilton House*, and who thoroughly knows the general character of the Mission in its other branches, shows his appreciation thereof by an increased subscription of £2 2s. to the *Wilton House Purchase Fund*.

* * *

As the House is invariably full, and many last year applied too late for August bookings, friends desirous of visiting Wilton House that month should write immediately. Illustrated prospectuses will be sent free on receipt of stamped directed envelope by Miss Hurditch, the Lady Superintendent.

* * *

WE use this opportunity to remind readers of the SALE OF WORK which is proposed on behalf of the EVANGELISTIC MISSION in October, and hope that they will send on any articles made for the purpose at any early date. Articles large and small of every description would be thankfully received.

THE thirtieth annual report of the Mount Hermon Girl's Orphan Homes, 47, 49, 55, Cambridge Avenue, Kilburn, has reached us. We have been very interested in glancing through its pages, and recommend it to the careful perusal of our readers. These Homes, founded in 1864 by the late Miss Mary Ann Cole, and now under the care and direction of Mrs. Parry, can accommodate about 120 orphans. The aim of the Institution is that the children gathered into the Homes may be, first of all, gathered for God, then trained to an honorable

calling as domestic servants. Ever since the starting of our Kilburn Hall work, those in the Orphanage have regularly attended the services held there.

* * *

WE shall be glad to send free parcels of specimen *Footsteps of Truth* to any pastors, evangelists, and others willing to distribute them among fellow-Christians with a view to increase its monthly circulation, if such friends will inform us of the number they can thus use.—Address 164, Alexandra Road, St. John's Wood, N.W.

ON GIFTS, GIVING, AND GIVERS.

EVANGELISTIC MISSION.

IN conducting mission work, either at home or abroad, the hearts of those responsible for its financial obligations are often cheered as much by the kind words which accompany the contribution as by the amounts received.

Thus it has been with ourselves for many years in connection with the Evangelistic Mission. We give a few of the latest examples. Such letters call forth special thanksgiving; whilst it is our privilege to remember our contributors, as a whole, at the throne of grace in the daily united prayer-meeting with which the work at the office is commenced from 9.30 to 10 a.m.

* * *

A minister of the gospel sends a donation of £1 to the Evangelistic Mission, as a token of his appreciation of the spirit of Christian love in which it is carried on toward all those in connection with the Church of Christ who seek to promote His glory, and the highest welfare of our fellow-men. And this witness to its purely unsectarian character is true; for from the first day until now it has been our earnest endeavour to co-operate with all true Christian workers, irrespective of denominational differences.

* * *

THE pastor of another Church sends on £5 from a friend, and £1 from himself; while he often personally helps in the meetings.

* * *

ANOTHER contributor, Mrs. S—, in sending a donation "with warm sympathy and good wishes," adds the following cheering words: "I wish it was a larger amount, but hope to send you more shortly; for I do rejoice that, amidst all the changing features of our times, you continue stedfastly to preach a full gospel."

It is a joy to us that we have many young Christian friends who *delight* to co-operate personally and by gift in the work of the Mission. For example. One of the last contributions to hand (10s. 6d.) is accompanied with the following cheering words: "Having heard of your work for our Lord and Master, and of its results, through the blessing of God, it gives me great pleasure to enclose for its support a small thankoffering to Him for all His goodness to me, though only a young believer. May the blessing of God ever rest upon your labours, and the presence of Jesus ever be felt; and may all who work with you be sanctified, and fitted for successful service by the Holy Ghost. Amen."

* * *

ONE who could not be present at our annual meeting subsequently sent £3 "with best wishes." If all others who could not attend on that occasion had done the same we should have been free from all financial anxiety, with a good sum in hand for the summer campaign, for which much will be required.

* * *

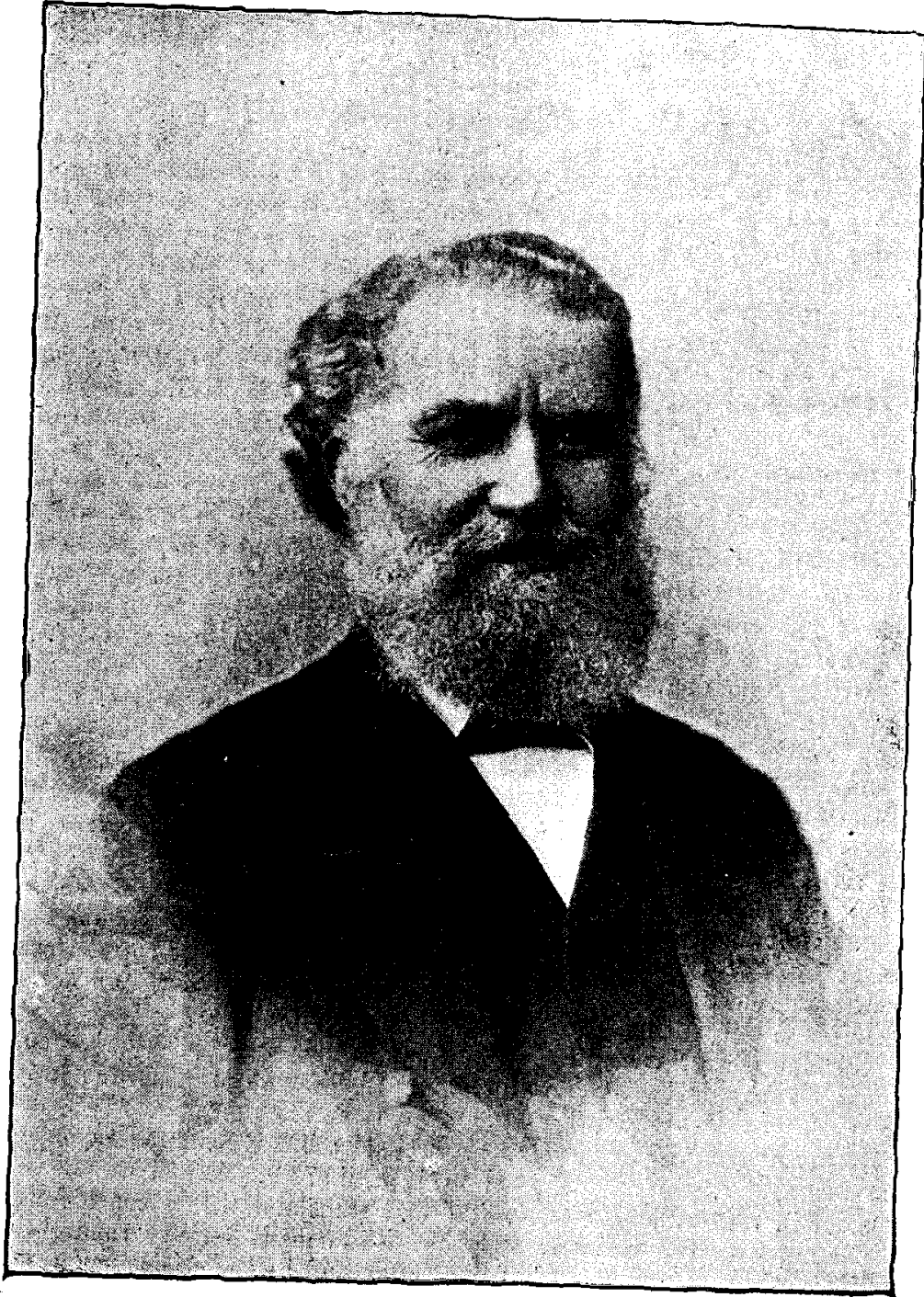
ANOTHER, unavoidably prevented from coming, sent £2.

* * *

ANOTHER writes: "I find it will be impossible for me to be at your anniversary, and I know I shall be the loser thereby. I enclose a small cheque (£5) for your collection, but do not mention my name."

* * *

ANOTHER friend after the anniversary, in sending his promised donation of £2 2s., adds a like amount to help in clearing arrears. We should rejoice if many others would do likewise.



MR. JAMES A. VICARY (OF BRISTOL).

(From a photograph by Challoner, Dublin.)

See page 262.

THE DESCENT AND ASCENT OF MAN.

PSALM viii.

By JOHN GRITTON, D.D.

THERE are ten Hebrew words which are rendered by the word *Man* in our English versions. Of the ten two only contain in themselves the conception of weakness, decay, or inferiority. The word *man* in verse 4 of this eighth psalm is the rendering of those two original Hebrew words, *Adam* and *E'nosh*. These are of very frequent use. One other Hebrew word, *Nephish*, which is rendered, I think, only four times in English, probably contains the idea of *transitory* life; but it need not be so. It is then curious that our psalm uses for *man* the only two words which certainly and necessarily imply inferiority and weakness. Whoever is marked out as the *man* in the psalm, he is regarded as earthly and sickly; as lowly in origin, and feeble in condition. The idea of feebleness is of course indicated by the *babes and sucklings* of verse 2. We are reading then of a being who *is* or *becomes* weak and of low degree.

As to the degree of this abasement, it is written in verse 5, "Thou hast made him a little lower than the angels." Here three things demand attention. The *tense* of the verb; the words *a little lower*; and the word *angels*.

(i.) The tense is future in the Hebrew—*Thou wilt*; but the Septuagint (which is quoted in Heb. ii. 7) makes it, by a very allowable grammatical usage, past—*Thou hast*. It may, then, indicate an action which has been commenced and is even completed; or it may indicate an action posterior to the writing.

(ii.) The phrase "a little lower" may define either position or continuance; may deal with place, or time, or both. It may, as demanded by the context, be rendered *a little while*, or in *some measure*.

(iii.) "Angels" is, in the Hebrew, "God"; but is rendered angels by the Septuagint, and is so quoted in Heb. ii. 7, 9. When we turn to versions in various languages we find that translators differ considerably in dealing with the Hebrew, and that while many strictly render the original, others are dominated by the Greek and by the quotations in the Epistle to the Hebrews. Take three English translations: "Thou hast made him a little lower than the angels." (A.V.) "Thou hast made him but little lower than God." (R.V.) "Thou madest him lower than the angels." (P.B.V.) Note also Luther's rendering, "Thou wilt leave him a little while lower than God."

Are we asked why we dwell upon these minutiae of phrase? Our

motive is that we may bring out clearly the divine wisdom which arranged and, we believe, dictated the psalm.

Nothing can be more interesting than the likeness and the unlikeness of man as man, and Jesus Christ as man. In many things the first Adam and the sons of Adam are like the second Adam—the Lord from heaven; but in many things they are unlike. It was the divine purpose to embrace both in the one psalm. As they are alike, it was easy so to do. As they are wide apart as God and man, as Creator and creature, as life containing and life receiving, it was most difficult to secure in one set of words accurate descriptions of both.

Behold the wisdom of God! Out of the limited lists of Hebrew words there are selected nouns and verbs and tenses which could be used to cover two descriptions—one of man as he is born of Adam, and the other of God incarnate, Emmanuel, God with us.

In this way the believer is taught, for his great consolation and encouragement, how truly he is one with Christ, and is led into the wonderful mystery of the incarnation, by which the Word became flesh, and dwelt among us.

Let us examine the psalm with these thoughts in our minds. “O Jehovah our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens.” The suckling babe and the heavens; the work of God’s fingers in human flesh, and the moon and the stars, the work of God’s fingers, in all their innumerable hosts; both made for the glory of God, both telling out His greatness, both having their place in the divine plan, and both bringing glory to Jehovah God.

God makes the infant of a day. He makes also the innumerable multitude of the stars, calling them all by their names. God uses the suckling to overcome and to silence the enemy and the avenger. He uses the starry hosts, as viewed by the Shepherd-King, to humble and to exalt the sons of man.

David looks on the infants, and up into the heavens. He learns the comparative nothingness and the actual grandeur of the creature man. “What is man?” How insignificant! How noble! How small! How great! Far below God, somewhat below angels, and yet visited, cared for, exalted!

And now behold the marvel! God remembers and is mindful of man, and God visits man. What is this visitation? Every act of provision, every help extended, every disease healed, every heart gladdened, every sin removed, every accusing conscience quieted, every fallen one helped and uplifted, every soul converted, every backslider restored. Take it all as the visitation of God. It is all the dealing of God with the Adam race. It is all part of the divine thought for the Adam sons.

But there is more. The word of God visits this race; yea, takes their nature, becomes their brother in human form, is born of a woman, for more than thirty years dwells among men on earth, and is thus, for a little while, classed lower than God. God leaves him for a little time lower than Himself. Jehovah visits this Second Adam—this son of Man. Yea, the fulness of Godhead dwells with Him, in Him. How excellent is this name of God in all the earth! How wondrously does Jehovah set this, His work of glory, above the heavens!

David wrote, What is man? Man whom Thou by nature and position didst subordinate to the angels. David wrote also, What is Man? Man whom Thou wilt one day, even in the fulness of the time, permit to be for a little season lower than God, subordinated to Thyself!

But yet another marvel. God made man subordinate to angels, and yet gave him a sovereignty of his own, crowning him with glory and honour, and setting him over the works of His hands; giving him for his subjects animals, tame and wild, birds of the air, and fishes of the sea. Man is indeed lower than angels, but he reigns, and both this inferiority and dignity are his as he was created by God in the beginning.

But look again. Jehovah would in due time leave His only begotten Son to be awhile inferior to Himself, to be emptied, humbled, and made obedient unto death; but yet should He have a sovereignty of His own. He should be set over all things. The Word Incarnate would fill for a little while a place inferior to His proper rank as co-equal with Jehovah, and He should also reign as Son of man; but neither His humiliation nor His sovereignty as man would be His by necessity of His nature. As God, He would know neither subordination nor exaltation. As Word Incarnate, He would be made partaker of a lower nature, and would be exalted in that nature and sit in glory, living there with two natures, and would rule by two sovereignties. He would take humanity that He might endure the sufferings of death; and, on account of that death for us lost men, He should be crowned with glory and honour (Heb. ii. 7).

Thus we find in this wondrously ordered psalm two Adams—two who bear the name of E'nosh. The one ascends only. He mounts up from the dust of his original condition to sovereignty. He, being lower than the angels, is exalted, in the second Adam, above the angels. He, from being carnal—of the earth earthy—is lifted up, and becomes crowned with glory and honour. A babe in weakness, he is made strong, and silences the enemies of his King. He is set in true dominion over the works of God; yea, in due time he shall sit with his King in judgment, having been himself made a Priestly-King, to reign for ever on the King's throne.

Turn we to the other Adam, the second E'nosh of our psalm. For Him there is descent as well as ascent. He becomes for a little while lower than He is by nature and right—lower in men's sight than the angels; lower, in position and by willing humiliation, than God. He humbles Himself, becomes poor, is a worm and no man, and goes down from the throne of eternity to the death of the cross, to the grave, and to hades. Thence He ascends to earth, and thence to heaven, exalting in His person the dust-formed Adam, the dying E'nosh. He ascends to the glory which He had before His descent; yea, which was His before the worlds were. He is manifested as supreme over all things on earth and in heaven. He reigns, clothed with glory and honour.

Our psalm begins and ends in the same words. We might easily miss the lesson of the second doxology, in verse 9, had not the Holy Ghost expounded it for us in the letter of Paul to the church of Corinth (1 Cor. xv. 24-28). The kingdom which the Second Adam acquired by death, and which He rules as man, is, at the end, to be delivered up to

the Father; and the King Himself is to be subject to the Father, that, to the ages of ages, God, the undivided Jehovah, may be all in all.

Oh, divine wisdom! Oh, marvellous economy of grace! Oh, work of skill and power and pity and love! Oh, Jehovah, our Lord, how excellent is Thy name in all lands; how majestically hast Thou set Thy glory above all heavens!

Sinner, this Lord is thy King and thy Judge! Saint, this Lord is thy King and thy Saviour! Blessed be He!

REBECCA.

By ROBERT NELSON.

SO full is the Word of our God of interesting narratives that the Christian need not require the aid of romantic tales, every line of Scripture being both pleasing and instructive. Among the toys of childhood the story of Noah's Ark is ever prominent; while the mature man may find in that narrative a profound and deeply important study, which however is scarcely attended to.

Rebecca's position, character, and conduct opens out scenes of the deepest interest as regards the designs of our God towards fallen humanity, and the behaviour of our sinful race towards our great and glorious Benefactor.

It will be observed that when Abraham was old and the Lord had greatly blest him, he sent for the steward of his house, to whom he had committed the care of all his property, and commissioned him to select a wife for his son Isaac, who was at that time somewhere about thirty-five years old. It was a charge of very great importance; for he designed Isaac to inherit all that God had given him as to earthly substance, with the promise that in Isaac his posterity should be blessed, as announced before the child was born. The long series of events detailed in the Old Testament, those in the New Testament, and those in the Revelation, all depend upon the recorded promise of the Almighty God (Gen. xvii. 19), who before the birth named him Isaac, that is, LAUGHTER.

It was therefore essential that the bride, intended for so distinguished a person, should be of no ordinary character. This was evidently the deep consideration of Abraham's devoted servant, who had previously appealed to his master about the chosen one being willing to come with him. He had also received orders that she must be of his master's kindred; and with the assurance that God would send His angel to guide him to the right place.

It was a long journey, full of dangers, from Hebron to Nahor, whose residence was far beyond the river Euphrates. Having at length arrived, this true servant of the God of Abraham is aware of his inability to distinguish a suitable person among the damsels who would be coming to the well for water, so he makes the humble petition: "O Lord God of my master Abraham, send me good speed this day. Behold, I stand

here by the well where the daughters of the men of the city come to draw; let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also, let her be the one Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast shown kindness to my master."

The few words of this petition involve so much we cannot doubt that they were dictated from above, containing as they do so many particulars. She must be young, active, healthy, courteous, willing, hospitable to a stranger, not afraid of labour. All these qualities to be combined in one person. God granted them all, with the attractive addition—she was beautiful.

Rebecca now makes her appearance. The wise and prudent servant proceeds to test whether she possesses the qualities which, according to his ideal, are befitting the wife of his master's son. And was it not a severe trial for one so young? At the request for water for himself she does not say, "I have had much trouble to get it, and cannot afford to give any away," nor does she ask for payment. Her prompt reply is, "Drink, my lord," followed by an unheard of, a spontaneous act of generous courtesy, "I will give thy camels drink also." A thirsty camel arriving from a desert journey is not easily satisfied. Here are ten of them! Labour enough for ten strong men, willingly undertaken by this young female.

The servant looks on with amazement, astonished at what his own excessive demand involved, as she paced to the well and thence to the camels, and likewise at the exact way his God was fulfilling the strange request he had made to Him.

All this while the man knew not who she was; yet, in admiration of her conduct, he presents her with some valuable jewels. Then enquiring whose daughter she is, he learns that her father is Nahor, Abraham's brother, and her mother Milcha, the daughter of Bethuel, Abraham's nephew. She further mentions that they have room in the household and provender for the camels. On hearing this the servant falls prostrate before God in worshipful adoration, filled with joy and thanksgiving that He hath heard and fully answered his petition, guiding him to the right house and family, to the very damsel who so completely fulfilled all the tests his wisdom and judgment deemed requisite to propose.

The Father's unceasing love and wisdom having formed this earth, and having furnished it with every requisite for the habitation of man, found in His beloved Son and in His Spirit hearty concurrence, and each joyfully undertaking to fulfil and accomplish the part, the object of their joint, their ever-glorious design. Thus the Son aided in creation (Col. i. 16), for without Him was not anything made that was made. Also the Spirit of God elaborated upon the water (Gen. i.). And in Job xxxiii. 4 Elihu declares, "The Divine Spirit is that which made me, and the breath of the Almighty that which teaches me."

With these testimonials before us, we cannot be at a loss to understand both Abraham's injunctions (xxiv. 10), and his servant's humble and grateful acknowledgment of the Divine goodness (42-48), with his worshipping the Lord, and blessing the Lord God of his master, who

had thus far so signally prospered the commission on which he had been sent. Hitherto all promised well; but more of highest importance was yet uncertain. The maiden was all that could be wished; but would she consent to be married to a stranger whom she had never seen, who had done nothing to win her affections, who lived in a foreign land, so far off that she would be entirely separated from father, mother, and all her kindred, with whom she had been brought up? Even if her consent could be obtained, would the family part with their very amiable daughter, allowing her to set off under the care of this unknown man, on such unheard of bridal expedition? What would the neighbours say?

The servant now makes the distinct proposal to the responsible elders of the household whether Rebecca should become the wife of his master's son.

The whole circumstances are before them—the preceding instruction of Abraham, the servant's prayer, Rebecca's coming to the well, her conduct, corroborated by the actual sight of the ten camels and their trappings, render the whole affair to be so palpably of the Lord that they cannot do otherwise than acquiesce. Thereupon the servant at once falling down upon his face before the Lord, worships Him who has brought it all to pass. Then, producing from his treasures jewels of gold and silver, with splendid dresses, he presents them to the bride, and also other valuable gifts to her brother and mother.

On this occasion the damsel does not open her lips. As a maiden it would not have been becoming for her to be so forward. Acceptance of the rich presents sufficiently indicates her feeling (Jer. ii. 32). Human nature will display itself on all occasions. Here all were rejoicing; they retire; eat and drink, not forgetting the camel men.

Next morning, having allowed himself a two nights' rest, the servant could not bear further delay. He was anxious to return to his master with the precious charge in his keeping, conscious how eagerly the father and the son would be looking for him. "Send me away," was his request. To this all demurred. Mother and son insisted on at least ten days' stay as requisite. It would be indecent and disgraceful to hurry away sooner; things could not be got ready. His earnestness and importunity abated not. At length they thought of asking Rebecca, assured of her compliance with their joint desire. To their astonishment her answer was, "I will go." Upon this all opposition ceased. They relented. Dismissing the servant, her nurse, her maids, and the men. Affectionately they blessed Rebecca, "Be thou the mother of thousands of millions; and let thy seed possess the gate of those who hate them." Whether they were inspired to say this, it harmonises remarkably with God's promise to Abraham (xxii. 17), with His conduct to Israel throughout, and with the dispensation yet future, when their Monarch shall triumph gloriously.

Isaac had now removed from Hebron, and was now dwelling in the wilderness whither Hagar, Sarah's maid, had formerly fled from the conduct of her mistress. It was the well Lahai Roy, the well of Vision (xvi. 14), between Kadesh and Bered. We are not told what induced him to reside in this remarkable spot, away from his kindred; but being alone, and doubtless anxious about the result of the embassy on which Abraham had sent his servant, he may have gone to the place where

God had previously so signally interposed in behalf of a distressed one, in the hope that there he also might find some relief. While he was thus ruminating in his evening walk, he beheld a most interesting sight, a train of camels approaching. Rebecca likewise saw him, not knowing who he was, but learning from the servant that it was her intended husband, with maiden modesty and humility she alighted from the camel, and with a veil covered herself. Then the servant explained to him the whole series of events that had occurred. On hearing the detail Isaac joyfully leads her into his mother's unoccupied tent, with gladness receiving her as his divinely-appointed wife. This was in his fortieth year, his mother Sarah having died three years previously.

We learn from xxv. 5 that Abraham gave all he possessed unto Isaac. For twenty long years Rebecca remained childless. Isaac entreated the Lord on her condition. He was pleased to grant the request, and when on account of the turmoil within her she went to enquire of the Lord. He explained to her, "Two nations are in thy womb, two manner of people shall be separated from thy womb, one will surpass the other, and the greater will be enslaved to the less." At the birth twins came forth; the firstborn red all over, hairy like a hide. After him his brother, whose hand took hold upon Esau's heel. The lads grew up. Isaac was sixty years old at their birth. Esau became a rustic, skilled in hunting. His father loved him because he ate of his game. Jacob was a domestic man; his mother loved him (Rom. ix. 16).

Whither she went to consult the Lord we know not; nothing is stated of any such place. The only person then possibly alive may have been the priest of the Most High who blessed Abraham, the king of Jerusalem, Melchizedek.

At this period another famine visited that land, constraining Isaac to remove to Gerar, where the Lord appeared to him, and told him to remain, making him fresh promises of protection and favour. Not however depending thereon, he fell into similar sin to that of his father (xii. 13), and for a like cause. He feared for his life, giving out that Rebecca was not his wife, only his sister. When, however, the fact could no longer be concealed, the Philistine king saw and took her away. Afterwards Abimelech, discovering the shameful deception, restored her, justly rebuking Isaac for his violation of the hospitality afforded him.

Here one cannot but notice the way both Abraham, Isaac, and Jacob were treated by the inhabitants of Canaan, filled with a warlike population, possessing great walled cities (Numb. xiii. 28), all knowing their rights, jealous of their pasturage; yet were these strangers never interfered with, but allowed to go where they pleased, graze the herbage, water their numerous flocks, and travel about unmolested. Was there ever such a state of things heard of, either in civilised or in uncivilised countries? Something may perhaps have arisen from Abraham's defeat of the kings their enemies (Gen. xiv. 15), but such events are soon forgotten; and further, the same levity was continued throughout the lives of Isaac and of Jacob. Surely nothing except the power of the living God could have so paralysed human sensations and the rights of property to be kept in abeyance while strangers devoured their substance.

(To be continued.)

HINDRANCES TO SPIRITUAL GROWTH, AND THEIR REMEDIES.

Notes of an Address by MR. JAMES WRIGHT, Bristol.

LUKE viii. 4-15.

THE parable of the sower has its application not only to the results of the preaching of the Word to the unregenerate, but also to the reception by believers of the Word, which is designed throughly to furnish them to good works. The word "saved" has two meanings—we are saved from eternal death by the death of Christ for us; in another sense, we have also to save ourselves "from this untoward generation"—there is a salvation we are to work out. So of life—there is an eternal life, the gift of God to all who believe on His Son; there is, further, a life to be lived—a life of fellowship with God and service to Him, for the sake of which we are left here, and which may become a failure through neglect of what He teaches.

To look then at one or two points in this parable.

Of the seed on stony ground it is said, "It withered away, because it lacked *moisture*." We do well to let scripture be its own commentary. Turn to Deuteronomy xxxii. 2: "My doctrine"—*My teaching*—"shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, as showers that water the grass." The teaching of the Holy Spirit is likened here to "dew," "rain," "small rain," "showers," all implying abundant "moisture"; and the "hearkening diligently," "inclining the ear" to that teaching will supply the "moisture," for lack of which the hasty superficial listener to God's truth fails to bring forth fruit to perfection. Dear young Christian, and not the young only, but all who desire to thrive in your spiritual life, see that it is watered with the continual moisture of the Spirit's teaching through the scriptures, drunken, cherished, and kept. In the interpretation our Lord says, "These have *no root*." This means the same thing, for the root, unseen, sends forth its fibres deep into the earth, absorbing the *moisture*. And thus the gentle rain, and the dew falling in the night, provide the nourishment of the plant above, beautiful and fruitful; and unless the root does its work the plant and its leaves wither away.

In verse 7 we have another hindrance to growth. It is said, "The thorns sprang up with it, and *choked* it." This is the same word that is used in verse 33: "The herd ran violently down a steep place into the lake, and were *choked*." The swine had been feeding on the mountains, but now, possessed by the demons, they ran violently down a steep place into the lake, and were choked. As the water around them came up into their mouths and suffocated them, so the thorns come up around the springing seed, and suffocate it.

What then are these thorns that choke the seed? "Riches" are described as one class of thorns. A man is prosperous in business, making profits, accumulating wealth—he may come to be a millionaire; he is said to be "*rising* in the world." How different is God's thought! He may far more likely be on the steep incline, in danger of hurrying

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downward to be choked by his riches. David looked at this matter from God's standpoint when (in the sanctuary) he said, speaking of those who "prosper in the world and increase in riches," "Surely Thou didst set them in *slippery places*," &c.

But many are very poor. You, beloved friends, are not in danger of being choked by *riches*; but you may, alas! find that cares may just as truly do the same thing. Cares in business taking up your time and thought. Cares in family fretting your spirit. Cares of any kind coming up as a reason for not trusting God's promises or fulfilling His commandments choke the seed, so that it does not bring forth its fruit.

Yet another class of thorns: "*pleasures*." The Lord does not forbid the pleasures He has provided for us in the enjoyment of His gifts, such as our delight in His works, when we can say, "My Father made them all"; or as when He bids us consider the lilies how they grow, the ravens how they are fed; when we contemplate the mountains which show forth His righteousness, the great deep which teaches of His judgments. The word here is the one used in Titus iii. 3: "Serving divers lusts and *pleasures*," or *lusts*, in James iv. 1-3. It means such "fleshly lusts as war against the soul" (1 Peter ii. 11).

But the solemn *danger* of the spiritual life being engulfed and suffocated in a sea of "riches," "cares," and "pleasures" of this life, is brought by our Lord before His disciples, not as if the sad issue depicted in this part of the parable were *inevitable*, and therefore unavoidable. No! the danger is pointed out that we may avoid and be delivered from it; and the appointed *means* for our preservation from the threefold danger may be learned from other portions of the Scripture of Truth.

For example, 1 Timothy vi. 17, 18: "Charge them that are *rich* . . . that they be ready to *distribute*." So if a rich Christian is enabled by grace to "distribute" his riches, his riches will not choke the divine life in his soul.

Again, if *poor* Christians are especially in danger of being "choked" by the "cares of life," *their* safeguard is pointed out in 1 Peter v. 7: "Casting all your care upon Him." "Casting" (the present participle) implies that this exercise of faith in God is to be *continuous*. As fast as our cares come upon us, or into our minds, we should, like the buckets of a water-wheel, be constantly emptying, "pouring out our hearts before Him." If, by grace, we are enabled thus to do, our "cares" will not "choke" the life of God in our souls. Only they must be cast ON HIM; not as men of the world sing, "Be gone dull care"—casting it off, they care not whither, so long as it leaves themselves. No! the *believer's* cares are to be "cast," or "rolled," in a definite direction, or rather upon a divinely-revealed *Person*, even upon that Blessed One who "bare our sins in His own body on the tree."

Again, thirdly. If we are in danger of having the spiritual life choked by the *pleasures* of this life, the remedy is pointed out in Titus ii. 12: "DENYING . . . worldly lusts." If, then, we "*distribute*" riches, "*cast*" our "cares" *upon God*, and *deny* worldly lusts or "pleasures," we shall escape the danger of having our spiritual life engulfed and *choked* by any or all of these antagonistic forces which oppose our spiritual growth and fruitfulness.

THE TRANSFIGURATION.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

LUKE ix. 28-36.

"And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance *was* altered, and His raiment *was* white and glistening [flashing as lightning]. And, behold, there talked with Him two men, which were Moses and Elias [Elijah]: who appeared in glory, and spake of His decease which He should [was about to] accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep: and when they were awake [fully awake], they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles [tents or booths]; one for Thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as THEY entered into the cloud. And there came a voice out of the cloud, saying, This is My beloved Son: hear Him. And when the voice was past, Jesus was found alone. And THEY kept *it* close, and told no man in those days any of those things which they had seen."

IN Matthew xvii. and in Mark ix. the scene of the transfiguration is stated to be "after six days," which brings us to the seventh day, because in these gospels the transfiguration is the type of the earthly millennial kingdom and glory. But in Luke it is stated to be "about an eight days after," because Luke gives the heavenly aspect of the kingdom.

In Matthew and Mark the disciples are named as "Peter, James, and John." Peter and James represent those who will be slain in the great tribulation; and "John" those preserved through the whole. But in Luke the order is varied, because there the disciples represent the saints in resurrection who awake out of sleep and see the glory, and who enter into the cloud and share the glory. Thus while the risen saints will possess the kingdom in heavenly glory in fellowship with their risen Lord, Israel and the nations of them that are saved, will celebrate the Feast of Tabernacles on the earth below, and thus accomplish the foreshadowing types in all their fulness and divine perfection.

How gracious of God to give unto His beloved Son this foretaste of glory before He suffered, that He might drink of "the brook by the way"—a foretaste of that joy which lay before Him, in prospect of which He endured the cross and despised the shame.

"Behold there talked with Him two men, which were Moses and Elias," the Moses who died whom God buried, and the Elijah who was taken to heaven in a chariot of fire. They were samples of the dead in Christ who shall arise, and of the living and remaining ones, who shall be caught up and changed at the coming of our Lord, all the risen saints in heavenly glory (1 Thess. iv. 15-17). Moses and Elijah "appeared in glory," a glory purchased by their redeeming Lord, and they are seen in converse with Him. Moses the representative of the law, and Elijah of the prophets, to Him bore all the Scriptures witness. What is their concurrent testimony? They all bore witness to Christ, His sufferings and His glory. What was the subject of converse of Moses and Elijah? "His decease which He was about to accomplish at Jerusalem." Did

that damp His joy? The love of Christ was stronger than death; their appearing in glory was a pledge to Him of what should follow His agonizing death. It is the glory we shall enter on when we awake and behold His glory, and are transfigured into the same.

On earth the Feast of Tabernacles was yearly kept, a dim thought of which seems to have been in Peter's mind, though he knew not what he said. The decease of Jesus was at that time an unaccomplished fact; but when we see Him in the glory, our converse with Him and one another will be still the same. Shall we not speak with Him of the "exodus" accomplished at Jerusalem?

"O the sweet wonders of that cross,
Where God the Saviour loved and died!
Her noblest life my spirit draws
From His dear wounds and bleeding side."

Here amidst the shadows we are lost in wonder, love, and praise.

If the thoughts suggested by the emblems of bread and wine be so sweet, what will it be to gaze, not upon them, but upon the Lamb of God, as it had been slain, enshrined in the glory of the throne. Oh, to converse with Him there of the shame endured here! Oh, in sight of the glory to look back upon the cross! Oh, in the joys and blessings to follow, to talk with Him of those scenes past for ever, but bearing eternal fruit.

To the disciples it was about to be accomplished, but now those scenes are all past, that decease never to be endured any more. We look back and see it fulfilled, and look forward to see Him in the glory when our converse will still be the same, of His decease accomplished at Jerusalem.

CHRISTIAN WORSHIP—WHAT IS IT?

NOT the notes of nature's praise,
Not creation's sweetest lays,
Not a scene, by art refined,
Human sympathies to bind;
This is distance—"Come not near,"
This is bondage—"Stand and fear."

Worship—Christian worship is,
God, in glorious righteousness,
Lovingly accepting praise
From the objects of His grace,
By His Spirit drawing nigh,
As they "Abba, Father" cry.

Blessed worship, peerless song!
Grace and glory borne along
Through the "little while" of time,
To th' eternity sublime,
Where perfection's height is known,
Worshipping before the throne!

ALBERT MIDLANE.

"THE IMAGE OF THE INVISIBLE GOD."

HOW utterly man's finite mind fails to comprehend an Infinite God! He dwells in light which no man can approach unto, yet He is present everywhere. Whatever might have been if man had remained unfallen; whatever may be now to the heart renewed by the Spirit of God; whatever faith may be able to grasp, human thought finds it hard to take in the idea of a Personal God. It is at once lost in the effort to realize this vast and wondrous truth.

Man has ever sought a refuge from this in some way of his own, either in the worship of the creature, from the host of heaven to the basest of creeping things, or in the attempt to make to himself an image of God. And this image has always been moulded on his own notions of the Divine Being, or his own desires for the gratification of his lusts. "They became vain in their imaginations, and their foolish heart was darkened."

While man is thus craving after an image of God, and seeking it in his own evil fashion, God has been providing to meet the need in His own perfect way. As when Israel sinfully desired a king, it was the Divine purpose in His own time to give them one after His own heart. Or as when forbidding them to listen to wizards or familiar spirits, He promised them a Prophet of His own choice, whom they should hear. So, while forbidding idolatry, He would in due time give them a perfect Image of Himself whom they might, and must, worship.

God made man in His own image, after His likeness, enduing him with characteristics which should exhibit those of His own attributes whereby He would make Himself known. Dominion was the first; and next in the marriage tie He showed forth His love to the creature whom He had made capable of communion with Him. And much besides in man, as he was originally made, so far resembled his Maker, as that from it could be drawn illustrations of His ways, as for example in the parables of Christ.

But more strikingly still, from the day that God made man in His own image, He could represent Himself under the figure of a man, as having the organs, senses, passions, of a man. Thus we read of Him walking in the garden in the cool of the day, as any man would do to enjoy the beauty of his garden and the companionship of one he loves. He asks Adam, "Where art *thou*?" as if He knew not what had become of him whose fellowship He sought. In like manner we read, He *smelt* the sweet savour of Noah's sacrifice. By His *outstretched arm* He brought Israel out of Egypt. With His *finger* He wrote on the Tables of stone. He *laughs* at His enemies. His people are dear to Him as *the apple of His eye*. He puts their tears into His bottle. In many such ways He employs the image He has made to bring Himself down to the level of our finite comprehension. Thus He allows, and even invites

us, to think of Him, not indeed as a man evil and weak like ourselves, but as having in infinite fulness the sinless attributes in which man, as he was created, was the image of his Maker.

Too true it is that the Divine image in man has been fearfully marred by the fall. Yet this has but opened the way for God to work out the wondrous design more perfectly in the end. When the fulness of the time was come, God sent forth His Son, made of a woman. "The Word was God"; "and the Word was made flesh." He who wrote this could tell of what he had seen and heard and his hands had handled, of the Word of life; "for the Life was manifested, and we have seen Him." God in His essential infinity no man hath seen at any time. The Only-begotten Son, He hath declared Him. The Babe born in Bethlehem was the Mighty God by whom all things were made. The Man walking about Galilee and Judea, while on His own behalf, as a Son and a servant, taking the place of dependence and subjection to His Father, was ever acting Omnipotence on behalf of needy, sinful men. Here was God, in His power, His goodness, His wisdom, as of old, manifested in the Person of Christ throughout His ministry. And God in His love was manifested, as never of old, in His willing sacrifice for the salvation of sinners. Here was Man in God's perfect Image, in whom was the fulness of the Godhead bodily, looking upon Whom we may see God. "He that hath seen Me hath seen the Father." Thus God has come down to the level of our comprehension in all that concerns us to know. And the God-Man, having finished the work of Atonement, has gone up to take His seat on the throne of heaven. So that we no longer have to lose ourselves in the thought of an incomprehensible Infinity, but to believe, and know, and worship One that could have been handled, seen, and talked with, God the Son, the Image of the Invisible.

WILLIAM COLLINGWOOD.

THE following story made a great impression at the Y.M.C.A. Conference. A venerable brother in Basle, who has long gone to his rest, was one day visiting the works in the great Mont Cenis tunnel, which now unites France to Italy by an iron way. He was particularly struck with the contrivances for supplying compressed air to the workmen engaged in the narrow, stifling gallery. It was not enough to remove from the mountain millions of cubic metres of stones, it was needful also to throw into it incessantly millions of cubic feet of air. It was a question of life or death, and our brother was no doubt right when he summed up in these two words the cry which he seemed to hear ringing from end to end of these works—"Schutt heraus! und frische Luft herein." (Out with the rubbish, in with the fresh air!) Do you not think that this same cry is making itself heard in our Young Men's Christian Associations, one and all? Yes, *out with the rubbish!* It is perpetually accumulating, but it needs to be as constantly cast out. *In with the pure air!* till the lungs of every one of our members, relieved from the choking dust, and vivified with the fresh current of pure air, breathe freely to the praise and glory of our Saviour.

CURIOUS BIBLE EVIDENCES

CONTINUALLY appear as we search the Bible. Truth, like facts in nature, *will* push to the front sooner or *later*. We may shut our eyes to truth, we may close the Bible, pronounce it untrue, and allow our children only to read the Word, they will REAP what we have despised.

Few Christians, if any, have found riches in the tenth chapter of Genesis, but worldlings and opposing scientists have considered it the MOST WONDERFUL chapter in Genesis: they discovered facts that Christians overlooked, their researches into ETHNOLOGY left them in a dark mist, they could not reconcile their facts till they found the key to ALL difficulties in the tenth chapter of Genesis.

DR. KARL RITTER

is quoted by PROFESSOR HACKETT as saying, "Of ALL the writings of antiquity NONE are receiving such confirmation from the modern researches in geography and ethnography as this chapter of Genesis."

SIR H. RAWLINSON

asserts that the tenth chapter of Genesis is the MOST authentic record that we possess: for the affiliation of nations see *Asiatic Society Journal*, vol. xv., p. 230. Sir Henry Rawlinson is a high authority, not only among Christians, but among ethnological students.

BARON BUNSEN'S ERROR

may well illustrate our position, and show how the tenth of Genesis has over-ruled learned opponents.

The Primitive Babylonian Kingdom is declared in the tenth of Genesis to have been CUSHITE. BARON BUNSEN maintained that there were "NO Cushites out of Africa, and that an ASIATIC Cush existed only in the IMAGINATIONS of BIBLICAL interpreters, and was the child of THEIR DESPAIR."

But the earliest Babylonian documents were recovered, and they proved that the primitive Babylonian people, who raised the *first* structures, were to a large extent at least CUSHITE. The vocabulary "being UNDOUBTEDLY Cushite" or Ethiopian. Hence

MODERN HISTORICAL SCIENCE,

in the person of one of its best representatives (M. Lenormant), commences NOW the history of the EAST with "A First Cushite Empire," which it regards as dominant in BABYLONIA for several centuries before the earliest Semitic empire arose. See Professor G. Rawlinson's work on *Modern Scepticism*, p. 271.

And perhaps some readers are not aware that within the last two years an eminent authority has drawn the attention of the Asiatic Society to the fact that the list of KINGS the Chinese nation claim is the SAME list that the Babylonians formed upon; and the Asiatic Society admit that the Babylonian and Chinese languages have the same root, and the "wall-building" Chinese appear after all to be an off-shoot from the Babylonian "wall-building" people, a great colony started probably when Babylon was surrounded and overcome in its earlier days.

DISEASES MENTIONED IN SCRIPTURE

bring also their tribute of proof in favour of INSPIRATION. If inspiration did not preserve the pen of Moses when he wrote regarding disease, then Moses, long before medical science had been born, and HUNDREDS of years before Hippocrates or the Greeks existed, WROTE like a medical authority in OUR DAY, educated and trained in our day; and not in an experimental TONE, but in a DOGMATIC TONE as a great medical authority, and eminent men now admit that inspiration could not have written more accurately. Take for instance the words of

DR. MASON GOOD,

and read in his fourth volume, under the head of "Leprosy," his remarks upon diseases recorded in Leviticus xiii.

Dr. Good is evidently a Hebrew scholar. He mentions under their HEBREW names the seven diseases recorded in Leviticus xiii., and he finds the report given by MOSES ACCURATE in EVERY point. The diagnosis, or discriminating knowledge, is ALSO correct in this instance. Could Moses be an EXPERT in medicine hundreds of years before Hippocrates or the Grecians existed? and WHY do we find no fallacies in Leviticus regarding disease? The GRECIANS made many and great *mistakes* long AFTER the time of Moses. Let us put inspiration aside, and we must account for this *miracle* in Leviticus xiii. Moses is a standing miracle not only as regards his laws, which virtually cover all laws, but as regards diseases, their exact classes and outward appearances

DR. HALL IN HIS VALUABLE "JOURNAL OF HEALTH"

says that there "is more *sound*, practical hygiene on the subject of HEALTHY HOUSES in the fourteenth chapter of Leviticus from verse 34 than in all the skulls of 'Health Commissioners' and Common Councillors! Pity it is we do not read our Bibles more, the WISEST in all theories, and in all practices safe."

DR. BRODIE OF LONDON,

whose work on "The Healing Art" ought to be *better* known, mentions many facts illustrating the ACCURACY of the Old Testament in medical knowledge.

Numbers of young preachers and so-called ministers come forth girt about with the armour of Goliath, and able to wield language as if they were walking dictionaries, but perfectly ignorant of deep Bible ROOTS, Bible facts, Bible prophecies, and Bible proofs; they appear to love every Bible objection. But my experience is, and I have known MANY SCORES of them, no man has TAUGHT THEM how to put OBJECTORS in a *corner* as Christ did. Pray for young preachers.

GORDON FORLONG.

THE Gospel of the grace of God is the greatest social reformer.

Christ was sealed by the Holy Spirit because of what He was in Himself; we are sealed because of what we are in Him.

Saint—God's separated one.

In Ephesians we see the Church the fulness of Christ; in Colossians Christ the fulness of the Church.—F. E. M.



REV. ALFRED HALL.

MANY readers of *Footsteps of Truth* will be glad to possess the portrait of PASTOR ALFRED HALL, who has just retired from the charge of the Baptist Church at St. Leonards to undertake a more important charge at Merthyr Tydfil. We asked our esteemed friend to furnish us with a few facts relative to his spiritual life and service, which he has kindly supplied, and in such a terse form that we cannot do better than give them verbatim. Of course the fact stated in the first lines could not fail to bring joy to the heart of the Editor, as the founder and director of the Mission referred to. Such incidents of the fruit of earlier years in the Master's service greatly encourage His servants to "sow beside all waters."

"Born January 29th, 1860. It may be very truly said that my life and service for the Lord are fruits of the Evangelistic Mission. About 1870 a brother of mine was brought to Christ at Kilburn Hall. He became anxious and zealous about the conversion of his relatives, and in time the whole family of nine persons were saved.

"When a boy, attending Newbury Grammar School, I was in London during the holidays, and deeply impressed at meetings held at Kilburn Hall, and subsequently was led to the Saviour through a sermon

preached at the Baptist Chapel, Newbury, on 'Jehovah-Tsidkenu,' by Rev. F. Robertson. I was baptised at the Metropolitan Tabernacle in 1876. Engaged in Sunday School work and Open-air Missions as a young man between 1876 and 1880. Having been a local preacher in Hampshire for the space of eighteen months I received a call to the pastorate of a vigorous little rural church at Ashley, near Lymington, in 1881. Preaching three times on Sunday, and visiting largely all the locality, two years sufficed to teach me how little I knew, and how much I needed further equipment—this led me to apply to Mr. Spurgeon for entrance to the College. He said, 'You are just the man we like to help, we don't manufacture ministers; but we exist to help those whom God has called, and who give some proofs that He has done so.' College course began in 1883. During college life began a new work at Hampton Court, and eventually settled there, leaving in 1890 for St. Leonards. St. Leonards 1890-1894. I have preached the great truths of the gospel in a rural district, in a suburban locality, and at a fashionable sea-side resort, and my testimony is that God honours it as His power unto salvation in every place. I go with it to a busy and populous industrial centre at Merthyr Tydfil, determined to avail myself of no questionable methods. Christ and His cross are all my theme."

Mr. Hall commenced his ministry at Merthyr Tydfil on July 1st, and we bespeak for him the prayerful remembrance of our readers that he may be the means of winning many souls to Christ, and of building up Christians in their most holy faith.

DIVINE ACCEPTANCE IN THE CRUCIFIED AND RISEN CHRIST.

A POOR woman in her dying moments was asked the question, "Are you not afraid of death and then the judgment?" Calmly the Spirit-taught saint replied, "Afraid? No, no; *the character of God stands between me and all fear of judgment.*" Beloved fellow-believer, if Jesus on the *cross* was thy substitute as a sinner, is not Jesus on the *throne* thine acceptance as a saint? If on the cross He was treated as I deserved, I am now taken into divine favour according to His merits. The character of God demanded the judgment of sin; the character of God calls for the glory of the saint. It is not one or more of His attributes which *was* displayed when sin was judged on Jesus: neither is it one or more of those same attributes which *now* deal with the saint in raising him to heavenly glory. But God Himself, in His whole character and nature, dealt with my sins, and now occupies Himself with my acceptance and glory on high. Ah! that acceptance is already complete, not more so than were I in glory with the crown on my head and the harp in hand, *and God Himself has done it.* God "hath made Him sin for us, who knew no sin," that was on the *cross*, "that we might be made the righteousness of God in Him," that is on *high* (2 Cor. v. 21).

MORE CHIPS.

By WILLIAM LUFF, Author of "Wave Whispers," &c.

BETWEEN BOTH.—A vessel lying in the harbour had a small boat, so floating that it was between the ship and the shore, and attached to both by a loose rope. If any of the crew wished to come ashore, they drew the boat alongside, and came; if any on shore wished to go aboard, they drew the boat to the quay-side, and went. That boat was a mediator. Such is Jesus, "one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5). By Him we come to God and God comes to us. "In whom we have boldness and access with confidence by the faith of Him" (Eph. iii. 12). Thus he is the boat by which we come to God. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). Thus God and His blessings come to us. Christ is a boat in which

God's *gifts* and *graces* come to man.

Man's *prayers* and *praises* go to God.

God speaks to us by Jesus; He is the Word. We speak to God; He is the Interpreter.

LET DUCKS DELIGHT.—Three dirty ducks in a dirty pool of dirty water up a dirty lane. It was evening when I saw them, and they were a wonderful contrast to the beautiful white sea-gulls which I had seen in the morning skimming across the wide pure ocean. Yet that clay-pool was more to the ducks' taste than the waves of the sea, for they were ducks, and not gulls. What dirty holes some people frequent, to the neglect of God's pure ocean of grace. Their natural delights manifest their nature. Oh to find life's joys, as the sea-bird finds hers, in God's sea, purer, wider, and in every way better. "For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God" (Job xxii. 26). God's birds delight in God's law (Ps. i. 2), God's will (Ps. xl. 8), God's comforts (xciv. 19), God's people (xvi. 3), God Himself (xxxvii. 4)

HOW BOULDERS BECAME BROTHERS.—Boulders as big as one's body were piled upon the sea-shore in wild and impassable confusion. Gaps and gorges were between; some just touched, as with cold shoulders; others seemed as if thrown aside by their neighbours; while some were crushed, held down, and even broken by the upper members of that rough, rugged, and uncouth society. Could they ever be united? Was there any means by which such an unlovable, unsociable, dissimilar, disagreeable lot could be made to join hands? Yes; the sea crept between them, and joined them all in one embrace. The stones retained their individuality; there was no alteration in them; they were not perfected; but the filling did it. We shall never have *uniformity* in the church; but the flood-tide of spiritual life will give *unity*. Though like verbs and teeth, Christians are regular, irregular, and defective, they may be all one in Christ Jesus.

LEFT BY SATAN.—The fishermen had been very busy pulling in a net. All hands upon the shore had helped ; but when the fish were safely on the beach, the men quietly folded the portion of the net in which they were confined with the empty portion, and left them to flap their tails at will, until death ended their misery. All eagerness had been manifested to catch them ; when caught all seemed careless, because the men well knew escape was impossible. Sometimes when sinners are fairly in the devil's net he seems to leave them.

When once he gets within his nets,
The net he doubles, and then seldom troubles.

There is the net of self-righteousness. The devil rarely worries a self-righteous man. Such peace, "when there is no peace," is a dreadful thing. "For there are no bands in their death ; but their strength is firm" (Ps. lxxiii. 4). People say, "He died like a lamb," and on the tombstone it is recorded, "His end was peace." Such peace is the peace of death.

WHAT CARGO SHALL WE LEAVE?—I walked down to the quay, where a vessel had been unloading timber ; but that morning she was nowhere to be seen. The ship was gone ; but her cargo remained stacked for future use. How blessed to leave something good behind us !

Abraham	is gone ;	but his example of faith remains.
Moses	„ „	divine history is left.
David	„ „	psalms of experience abide.

John Bunyan, Wesley, Whitfield, Spurgeon, all gone ; but their cargo is with us, and a blessed cargo it is. Jesus is gone ; but He left His blood, to cleanse ; His cross, for the crucifixion of our flesh ; His grave-clothes, for our comfort in death ; His bread and fish, for our common needs ; His peace, for our assurance ; and His blessings, dropping still from His ascending hands. May we in some measure be like Him.

RISING AND SINKING.—At that harbour I learned an old lesson, often forgotten. As the ships unloaded, they got high in the water ; as they took in cargo, they sank. As God "daily loadeth us with benefits," our vessel will go down in humility (Ps. lxxviii. 19). If we discharge God, we shall soon become so high-minded that we shall reckon we have nothing else to discharge. All obligation will cease. When men get rid of the Bible, how high they go in the estimation of science, so called ! But their elevation is a sign of little cargo. Christian worker, if God's blessing is absent, thou mayest become conceited ; but if He fills, the filling will lower thee in thine own esteem.

PEOPLE may laugh our soul into hell, but they cannot laugh it out again.

The disciple in the world is all right ; but the world in the disciple is all wrong.

Faith is always grounded upon "Thus saith the Lord."

Joy communicated always doubles itself.

A HOLIDAY IN SWITZERLAND.

FROM Mr. Frank Cockrem's well-written and deeply interesting *Life of the late Gavin Kirkham* we take the following graphic description of a few weeks' tour in lovely Switzerland, with which are interwoven many suggestive lessons for spiritual life :

"PLEASANT SURPRISES.

"This wonderland, this paradise for tourists, was full of pleasant surprises. One of my friends, who had been there six times before, greatly enjoyed our pleasure and wonder as the glories of the country unfolded themselves to our astonished gaze. Light green valleys, dark green woods, frowning rocks, graceful cataracts, and snow-capped peaks, came before us in endless succession. Such is the journey of life. Our heavenly Father provides infinite variety for His children, and delights in their enjoyment of His gifts. 'Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee' (Ps. xxxi. 19).

"TRIALS AND DISAPPOINTMENTS.

"But travellers soon learn that the reality is not according to expectation. It was a pleasant surprise to pass from the savage, rocky pass of the Devil's Bridge and tunnel of Urnerloch into the lovely green meadows of the Urseren valley ; but it was a rude awakening to the suddenness of climatic changes to meet a snow-storm on the Furca Pass (8,100 feet) before the middle of September, and to find ourselves on the same day nearly knee-deep in snow on the Grimsel Pass. To reach high places where we had expected magnificent views, and to 'view the mist, and miss the view,' was also disappointing. To find hidden intervening ravines when the object we sought seemed so near was also wearying. So it is in passing through life. The unexpected happens. 'We have need of patience' (Heb. x. 36), 'but let patience have her perfect work' (James i. 4).

"THE NEED OF A GUIDE.

"It was a rare thing to find travellers without a guide-book, and frequently they were also accompanied by a guide. We were fortunate in this respect, one of our friends being as good as a guide from his familiarity with the country. But on one occasion, when on our way from Chamounix to the valley of Sixt, we were overtaken by a snow-storm on the Col d'Auterne (7,428 feet). Here we found ourselves enveloped in mist, soaked by the rain, and benumbed by the cold ; the path almost obliterated by the snow, some miles from the nearest house, and the locality entirely unknown to any of us. How welcome at such a moment would a guide have been ! So there are moments in life's journey when we feel entirely cast upon God. The way is hid, and we can but stand still and wait on Him who has said, 'I will guide thee with Mine eye' (Ps. xxxii. 8). Then, as in our case, the guide-book is consulted, a fervent prayer offered, the mist lifts, the path reappears, and we journey on till the end is reached in safety.

"THE TREASURES OF THE SNOW."

"When 'the Lord answered Job out of the whirlwind,' and put to him a series of sublime questions, one of them was this, 'Hast thou entered into the treasures of the snow?' (Job xxxviii. 22). No one can traverse these Alpine regions without pondering this question. At first it seems a mere waste of territory to have so large a proportion covered with perpetual snow and ice, however much the beholder may wonder and admire. But he soon perceives the wisdom and benevolence of God in thus treasuring up a never-failing source of fertility for the intervening valleys. I do not think we saw a single stream in our travels that was not born of the glacier. Thus, in addition to protecting plants and keeping the earth warm, these 'treasures of the snow' serve the purpose of perpetual springs. So 'He sendeth the springs into the valleys, which run among the hills' (Ps. civ. 10), leading the reflecting tourist to exclaim, 'O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches' (Ps. civ. 24).

"THE AFTER-GLOW."

"One of the most solemn and delightful privileges of the traveller is to watch the after-glow upon the mountains when the sun has disappeared. This was accorded to us on several occasions, but was never more impressive than in the valley of Chamounix. To see the hoary head of Mont Blanc, and even the pointed aiguilles of the locality, too steep to allow the snow to settle on them, all aglow with rosy tints, made us feel as though by some transformation scene we were inhabitants of another world, or as though heaven had come down to earth, and the tabernacle of God had been pitched among men.

"HOW TO FIND A RAINBOW."

"The guide-books name the time when rainbows may be seen on some of the many waterfalls which abound in Switzerland. One day, when at Lauterbrunnen, I went to the famous Staubbach Fall (980 feet), and sat down by the flagstaff, and waited and watched. Others did the same, and we all went away disappointed. Next day one of my friends said he would show us how to find the rainbow. So I went again, and saw a most lovely one, and stood almost in the centre of it. Then I found that not only were sunshine and spray necessary to produce a rainbow, but also that those who would see it must stand between it and the sun; *i.e.* it could be seen only at a given point. Then I perceived that those who would see the glory of God could see it only in the face of Jesus Christ, and that the reason why so many fail in this respect is because they do not take the right standpoint.

"THE PURSUIT OF PLEASURE."

"While seeking for a rainbow in the Handeck Falls another lesson was learned. A beautiful butterfly was sporting in the sunshine; and either through carelessness, or the fascination of the pearly drops which shot from the fall in profusion, went too near, was caught in the falling shower, and hurled to destruction in the awful gulf two hundred feet below. Who does not see in this an every-day occurrence? Young people, in the thoughtlessness which the pursuit of pleasure engenders,

go to places in which they 'see no harm,' and, alas! are soon hurled into the gulf of disgrace here, and of everlasting despair hereafter.

“THE WEEKLY REST DAY.

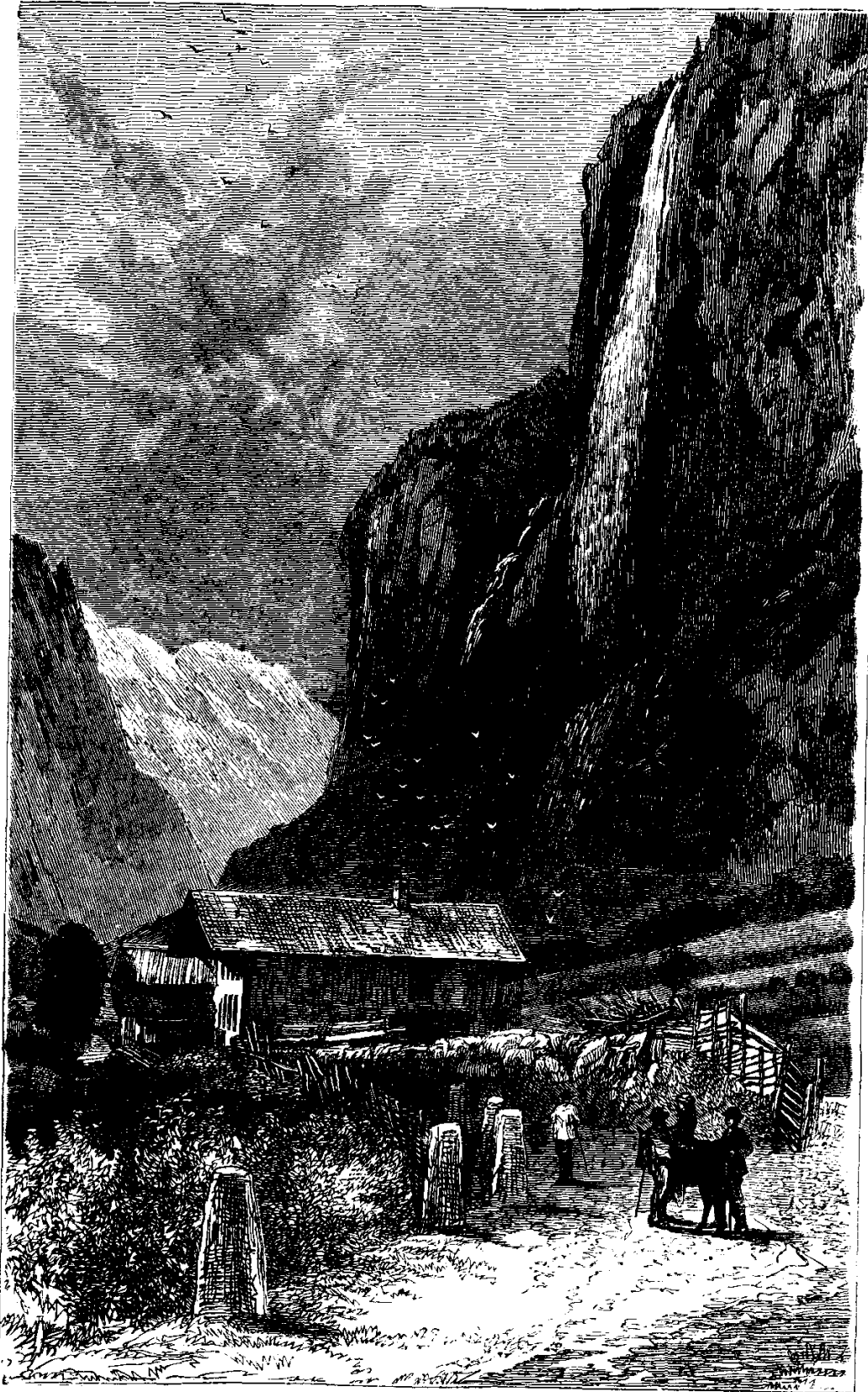
“One form of this 'pursuit of pleasure' is Sunday travelling. During the three Sundays we were in the country, we 'rested the Sabbath Day, according to the commandment' (Luke xxiii. 56). One of these was spent at the Wildstrubel Hotel, on the wonderful pass of the Gemmi (7553 feet). Public worship was out of the question, nor could family worship be indulged, as hostess and her servants spoke German only. So we sought a rocky knoll, overlooking the valley of the Dala, where we sang some hymns, read the account of the transfiguration and the description of the New Jerusalem, and prayed. The surroundings aided devotion. The tinklings of the sheep bells on the mountain side made sweet music. The fleecy clouds of purest white floating by reminded us of the transfiguration, when our Lord's raiment became 'exceeding white as snow' (Mark ix. 3), while occasional glimpses of Monte Rosa and other far-off mountain peaks carried our thoughts to the everlasting hills and the New Jerusalem. We felt that earth receded and heaven came nearer, and though we could not go 'with the multitude to the house of God' (Ps. xlii. 4), yet, like the beloved disciple in Patmos, we were 'in the Spirit on the Lord's Day' (Rev. i. 10).

“Soon after two English tourists, having ascended the pass, came and stood by our side. They had heard our singing half an hour before they reached us, and one of them declared that when they started that morning they had forgotten it was Sunday! Such is the indifference of some of our countrymen on the Continent to the right use of this blessed day of rest.

“I cannot omit another incident which makes this particular Sunday linger in my memory. Our hostess and her maid occasionally went to the edge of the rocks overlooking the valley of Dala, three thousand feet below, and the Gemmi pass, to watch for travellers ascending the steep path. On these occasions they took with them a telescope to aid their natural vision. In imagination I pictured the angels thus standing on the battlements of heaven, looking out for pilgrims as they ascend from this lower world, and ready to welcome them to their eternal abode. And as our hostess and her maid stood again on the same spot early the following morning to wave a friendly farewell as we descended into the mists of the valley, I grieved at our inability to speak their tongue, and could only hope that the few tracts we had left might be made a blessing to their souls.

“THE DOMINANCE OF ROMANISM.

“How sad it is to see some of the fairest spots in Switzerland given over to the priests of Rome. One day, when travelling between Vernayaz and Chamounix, we saw the peasants in their Sunday clothes wending their way to church from valley and hillside. It was a lovely day for agricultural work, yet these men, women, and children forsook field, ch[^]alet, and school at the bidding of a corrupt church to celebrate St. Maurice's day. But they readily took some illuminated scripture leaflets, of which I gave about seven hundred during the tour. Devotion



STAUBBACH FALLS, SWITZERLAND

is one thing, but the object of devotion should be placed first. God is a Spirit, and requires spiritual worship (John iv. 24).

“THE ALPINE HORN.

“Between Grindelwald and Lauterbrunnen we were attracted by the sound of the Alpine horn. This is a long wooden instrument, which, when used in the vicinity of certain rocks, produces a peculiar melodious echo, and travellers love to hear the sound dying away in the distance. The lesson deduced from this performance was the effect of the Gospel trumpet upon hard hearts, which, when used by the Holy Spirit, produces melody from that which by nature is hard and stony.

“THE MEETING OF THE WATERS.

“Although the romance of our journey ceased when we left behind the flowery valleys and the snowy peaks, yet on arriving at Geneva, amid the pouring rain, we made our way to the point where the confluence of the Arve and the Rhone can best be seen. Till it enters the Lake of Geneva, the latter, like all streams of glacial origin, is a muddy river, but when it emerges from that lake at Geneva it is of a lovely blue colour, and clear as crystal. Rejoicing in its new-found liberty, it hurries onward, but is joined immediately below the town by the muddy Arve, a turbulent stream as strong as itself. Judging from appearances, I should say that before long the Arve would conquer the Rhone, but as far as the eye could follow it, the latter maintained its purity by the side of its unwelcome neighbour. Cheever delighted to dwell upon this as an illustration of the difference between Romanism and Protestantism, as those who have read his *Wanderings of a Pilgrim* so well remember. We saw in it also these two things: ‘Be not unequally yoked together with unbelievers’ (2 Cor. vi. 14), and ‘Evil communications corrupt good manners’ (1 Cor. xv. 33). Then we hastened home, refreshed and strengthened for the duties of life by the wonderful things we had seen and heard.”

TWO BOOKS WORTHY OF WIDE CIRCULATION.

Gawin Kirkham, the Open-air Evangelist, by Frank Cockrem.—We have already referred to this volume among our book notices, but now take this opportunity of again commending it to the attention of our readers, and would especially urge young Christian workers to at once possess it and read it through, as it is well calculated to strengthen their faith, and increase their courage and zeal. It is published by Morgan and Scott, 12, Paternoster Buildings, at 2s. 6d.

We also specially commend *Bible Talks and Bible Readings*, by Alfred Lambert, which is a wonderful sixpennyworth, containing interesting and suggestive papers on seventeen different themes, the most part printed from this magazine, where they have already proved very helpful to many. We trust it will obtain the very large sale of which it is undoubtedly worthy. It may be ordered from the General Secretary Y.M.C.A., Ipswich. The same author has issued an excellent little penny book, entitled *How to Speak and What to Say*, full of hints to young public speakers.

“TO EVERY MAN HIS WORK”

(MARK xiii. 34).

“WE ARE HIS WORKMANSHIP”

(EPHESIANS ii. 10).

I LAID it down in silence,
 This work of mine;
 And took what had been sent me—
 A resting time.
 The Master's voice had called me
 To rest apart;
 “Apart with Jesus only,”
 Echoed my heart.

I took the rest and stillness
 From His own hand,
 And felt this present illness
 Was what He planned.
 How often we choose *labour*
 When He says “*Rest*”—
 Our ways are blind and crooked,
 His way is best.

The work Himself has given
 He will complete.
 There may be other errands
 For tired feet;
 There may be other duties
 For tired hands,
 The present is obedience
 To His commands.

There is a blessed resting
 In lying still,
 In letting His hand mould us
 Just as He will.
 His work must be completed,
 His lessons set;
 He is the higher Workman;
 Do not forget.

It is not only “working,”
 We must be trained;
 And Jesus “learnt obedience”
 Through suffering gained.
 For us His yoke is easy,
 His burden light,
 His discipline most needful,
 And all is right.

We are but *under-workmen*;
 They never choose
 If this tool, or if that one,
 Their hands shall use;
 In working or in waiting,
 May we fulfil
 Not ours at all, but only
 The Master's will.

THE OLD OAK CHEST.

ONCE, after the death of a wealthy nobleman, among other of his effects which were dispersed was an old oak chest. It fell into the hands of a connoisseur. He took it home and began to study his new acquisition. The date marked on it indicated a very early period. It was covered with curious carvings, many of them very quaint, some beautiful in design, some to his taste decidedly ugly. Nor did their purpose and meaning appear to him plain or consistent. On closer examination he discovered signs of more recent work, as though the original forms had been meddled with by a later hand. And eventually he came to the conclusion that the whole thing was one of those modern imitations of the antique of which there are so many, and therefore unworthy to form part of his collection. It was worm-eaten too, and unsightly by the side of the suite of furniture in his apartments; so he banished it to the attic, and soon after sold it for a song.

Its next possessor knew little about styles of art. His first thought was, "What might that curious box contain?" It was not easy to find a key; but he went to the old mansion, and after some search it was discovered, and the chest was opened. There in the inmost compartment were a number of precious jewels, also a parcel of bonds to a large amount, payable to bearer, and with them a memorandum in the handwriting of the old proprietor, stating that it was his purpose that these should really be his legacy to the one who should thus come to be the holder of them. And in the possession of these deeds the happy finder saw himself to be a wealthy man.

His next thought was to go and tell it all to the former owner from whom he had obtained the chest, and to offer to share his good fortune with him. But the connoisseur, having made up his mind that that chest was a modern fabrication, declared these deeds to be "a hoax," and would not "be made a fool of" by having anything to do with them.

The holder of them nevertheless put in his claim, and it was accepted. He became the registered proprietor, and received from time to time the interest. And as the bonds fell due they were paid in full. The nobleman's word was found to be true, in spite of the connoisseur.

"Doth he not speak parables?"

W. COLLINGWOOD.

CHRIST IS ALL.

HE is the path, if any be misled;
 He is a robe, if any naked be;
 If any chance to hunger, He is bread;
 If any be a bondman, He is free;
 If any be but weak, how strong is He.
 To dead men, life He is; to sick men, health.
 To blind men, sight; and to the needy, wealth.
 A pleasure without loss, a treasure without stealth

BIBLE READINGS.

503.—“HE IS PRECIOUS.”

<i>A precious stone</i> , foundation strong and sure ;	1 Peter ii. 4.
<i>The precious blood</i> redemption makes secure ;	1 Peter i. 19.
<i>A precious promise</i> sets the soul at rest,	1 Peter i. 4.
<i>By precious faith</i> enshrined in the breast.	2 Peter i. 1.
<i>His precious thoughts</i> are evermore of peace,	Ps. cxxxix. 17.
<i>And precious fruit</i> His precious seeds increase.	Ps. cxxvi. 6.
<i>His precious oil</i> is poured upon the head,	Ps. cxxxiii. 2.
<i>And precious love</i> within the heart is shed ;	Rom. v. 5.
<i>But among all the precious things</i> Thine eye can see	Job xxviii. 10.
<i>None is so precious as T.H.Y.S.E.L.F.</i> to me.	1 Peter ii. 7.

J. H. BARNES.

504.—DRAWN BY GOD.

“*I, if I be lifted up, will draw all men unto Me.*”—JOHN xii. 32.

ARE we lifting up Jesus in our lives so that the world may see Him in us, not as a root out of a dry ground, having no form nor comeliness, but as the Chief among ten thousand, and the Altogether Lovely One?

Having been drawn by the Father to the Son with (John vi. 44) lovingkindness (Jer. xxxi. 3), we may draw near to God in full assurance of faith (Heb. x. 22; vii. 17), and He will draw nigh to us (James iv. 8).

Let us see to it that we are not drawn away (Deut. xxx. 17; James i. 14), so that the angel of the Lord has to draw His sword against us (Num. xxii. 31; 1 Chron. xxi. 16), and we be drawn to death (Prov. xxiv. 11).

E. T. WRAY.

505.—THE HEART.

PROVERBS iv. 23.

BY NATURE.

Hard	(Zech. vii. 12; Ezek. xi. 19; Mark iii. 5).
Deceitful	(Prov. xii. 20; Jer. xvii. 9).
Corrupt	(Eccles. viii. 11; Jer. xvii. 9).
Proud	(Ps. ci. 5).
Shut against God	(Isa. xliv. 18).
Sorrowful	(Neh. ii. 2; Lam. iii. 65).

BY GRACE.

Clean	(Ps. li. 10).
Pure	(Ps. xxiv. 4; Matt. v. 8).
New	(Ezek. xviii. 31; 2 Cor. v. 17).
Merry	(Prov. xvii. 22; Isa. xxx. 29).
Panting after God	(Ps. lxxxiv. 2; lxii. 1).

E. T. WRAY.

506.—CHRIST'S PRAYER FOR HIS MURDERERS.

"Then said Jesus, Father, forgive them; for they know not what they do."

LUKE xxiii. 34.

- I. THE REVELATION OF CHRIST'S LOVE.
 1. Out of the destruction of sin God achieved the mighty triumph of redemptive power and grace.
 2. We see that Christ *unfolded* the eternal glories of God's salvation for a ruined world.
 3. We see the yearning of His bowels over us as lost sinners, with the tenderest compassion.
- II. THE SUFFERING OF CHRIST'S LOVE.
 1. *What a scene!* The Just One dying for the *unjust*.
 2. He poured Himself out in tears and blood for *sinners*.
 3. Christ was *made* the sport of *men and devils*.
- III. THE GENTLENESS OF CHRIST'S LOVE.
 1. He bears in silence the bitter scoffings of His enemies.
 2. He is ridiculed by men and soldiers of the *lowest* grade. [stead.
 3. We see Him enduring the wrath of a holy God in the sinner's
- IV. THE ENDURANCE OF CHRIST'S LOVE.
 1. He endured the *last* stroke that could be laid upon Him.
 2. He endured the extreme limit of bodily suffering and pain.
 3. He endured the *last* act of malice from His own murderers.
- V. THE SATISFACTION OF CHRIST'S LOVE.
 1. We see the Lord God Omnipotent Himself *satisfied with the work of Christ done on the cross for poor sinners*.
 2. Our King Messiah *is* already satisfied with the purchase of His people, the result of His agonies and death.
 3. All the redeemed are, and will be satisfied *with* Christ in the eternal ages of the "fulness of joy" yet to come.

NOTE.—We, as His people, are satisfied *with* Christ, and with the great things which He has done *for* us; let us ask ourselves the question, *Is Christ satisfied with us, and with how we are living for Him?*

HARRY ROSE.

HANDFULS OF PURPOSE, GATHERED BY E. G.

- COMFORTER—one called alongside to help.
- Every blessing has its attendant responsibility.
- Help us to deeper sink, that we may higher rise.
- We have only one life to live, and all eternity to rest.
- Jesus is my sin, I am His righteousness.—M. L.
- A little rushlight can set a haystack on fire.—E. H.
- Christ's atonement is our adornment.—C. H. S.
- When we think we are safest, we are most in danger.—F. E. M.
- Responsibility—man's response to God's ability.—W. P.
- If we are taken up with Christ, it will take away the attractiveness of other things.—F. E. M.
- We do not need to leave the world; but if we give a good testimony for Christ it will leave us.—D. L. M.

NOTES FOR THE MONTH.

MR. JAS. A. VICARY, OF BRISTOL,

Whose portrait we give on the first page of the present number, has long been known as a valiant servant of the Lord in the field of home evangelization. Born in the year 1835, in Barnstaple, he was "born again" in 1854, though from childhood he had been surrounded with exceptional privileges, and was constantly found under the enlightened spiritual teaching of Mr. Robt. Chapman. His conversion, however, was brought about in this way: He had been persuaded to join the choir as tenor in a Ritualistic church, and was proceeding one Sunday thither when he was met by his former Sunday-school teacher, who asked him where he was going, and on being told he was engaged to sing at the church replied, "Remember, James, that singing merely with the mouth, unaccompanied with the heart, is only abomination in the sight of God." These words went home to the young man's heart, and he decided to give up his position as chorister. When he reached home he implored forgiveness of sins from God, and he seemed to hear the message come direct from heaven, "Son, thy sins be forgiven thee."

Mr. Vicary a few months later left Barnstaple for Plymouth, and he entered heartily into Christian work (in which he was known as the singing evangelist), which gradually extended over a large field. In this he continued for 17 years, removing in 1873 to Bristol, where he erected a large tent in Newfoundland Gardens, in which meetings were continued for 27 weeks, and many souls were brought to the Lord. This gave place to the Gospel Hall, a commodious brick building, in which the gospel of Christ has been preached with gracious results up to the present time. Interesting conferences have been held in January of each year, attended by goodly numbers from distant places, in all of which Mr. Vicary has been earnestly and ably seconded by Mr. Gittens, well known in Bristol commercial circles. It has been Mr. Vicary's custom to send out tents into many needy places in Devonshire, Somerset, Wilts, Gloucester, South Wales, and other parts. In some seasons as many as seven or eight of these have been in use. Great has been the encouragement in the blessing God has given in the salvation of the lost, restoration of backsliders, and the building up of God's people.

Other mission rooms have also been erected in and around Bristol.

An important work has been done through the large and beautiful BIBLE CARRIAGE, which was given to the mission by a Christian gentleman. This carriage is capable of conveying a large stock of literature, besides affording sleeping accommodation for two evangelists as they move from town to town, and village to village. Long may our brother J. A. Vicary be enabled to continue on his way of happy gospel service for the best of all Masters—the King of kings and Lord of lords.

* * *

THE GOSPEL UNDER CANVAS.

OUR large new marquee, 80 × 40 feet, accommodating from 800 to 1000 people, has been erected in Upton Lane, Forest Gate, for a two months' mission through July and August in connection with Bignold Hall, in which our dear friends Mr. and Mrs. Wallis and family are energetically at work, superintending and helping in a variety of ways. The Missioner for the whole time is Mr. J. J. Sims, of Canada, an evangelist who has been much blessed in Glasgow and other places in Great Britain.

The site chosen is an excellent one, at a point where a recent census, taken between 7 and 7.30 p.m. one Sunday evening, shewed that no fewer than 12,088 passed—at the rate of forty-three every minute. The evangelist chosen is evidently the right man in the right place, and the workers are all thoroughly united and in earnest. There is an excellent choir leading the singing, while Gospel solos are often sung by Mr. and Mrs. Sims, Miss Wallis, and other friends. A few incidents are thus recorded by Mr. Abraham Wallis, who has chiefly moved in this matter:

"We commenced on 1st July with marked blessing, and every night since (Saturdays excepted) the thrilling story of God's love to sinners with man's responsibility has been told out to large and daily increasing numbers, and to God be the glory. Souls have been saved at every meeting; some cases present features of much interest.

"A young Roman Catholic came several times to the door, but declined to enter, adding the priest had forbidden her to do so; but at length she ventured to take a seat, was broken down under deep conviction, and ere the evening closed found peace in believing

on the Lord Jesus Christ, and left rejoicing.

"Another young woman strolled in listless and heedless, and listened with breathless attention to the good news that Christ came into the world to save sinners, and left that night greatly distressed under a sense of sin; and hearing that a prayer meeting was to be held at 7 a.m. next morning, resolved to be present. She came, and found the Saviour who came to seek and to save that which was lost.

"Another young woman, who was on her way to a Sunday evening concert as a professional singer, was arrested by the Spirit of God, and yielded her heart to the Lord and was saved.

"An elderly gentleman was attracted by the singing, heard the glorious gospel, and then and there received Christ to the saving of his soul.

"Another elderly man, over sixty years of age, was broken down under deep conviction of sin, and found the Lord, the true sin-bearer, believed, and was saved.

"It would be easy to cite quite a number of similar cases were it desirable, but these will suffice; and we are believing that a great revival has begun, which we pray the Lord may cause to spread far and wide, and for which we ask the prayers of all the Lord's people, and, may I add, their fellowship in the somewhat heavy expenses which this work will entail. ABRAHAM WALLIS."

Prayer-meetings are held three mornings in the week at 7 o'clock. Bible-readings are held every afternoon, and the gospel preached each evening except Saturday.

It was our privilege to be present and take part on Sunday last, and the sight of the packed audience, the interest, and gracious power realised brought vividly to mind the similar scenes witnessed for about three months in a marquee erected at Kilburn during the time of the Royal Agricultural Society's exhibition, when many souls were brought to God, and we hope our readers will earnestly pray that a mighty work may be witnessed at Forest Gate during these months, and that they will act on Mr. Wallis's suggestion and assist as far as possible in the expenses involved, which are necessarily heavy with such a tent and such a lengthened mission.

* * *

ONE of our other marquees, seating about 350 persons, is again in full work in the villages around Banbury, in charge of the evangelists Messrs. Hall and Wright.

The tent was pitched at Cherrington throughout the greater part of June, and here also the interest and blessing were manifest. We append a few incidents witnessed in the meetings:

"We began on June 10th and held our last meeting on the 28th, and from the first to the last we were conscious of the Lord's presence and power.

"Many testimonies have greeted us of blessings received. One old woman said to another,

'IT GETS BETTER AND BETTER.'

Another said to me, 'Last night was best of all' (not that our gospel altered, but Him whom they had known as a man called Jesus was becoming to them the Son of God).

"A man—a pensioner, who is well known at times as giving way to drink and running to fearful excesses, and who had signed the pledge, but up to the present to no purpose—after all the people had left one night returned to us in the tent, and desired our prayers and help. He afterwards confessed to see the truth of the gospel, and with one exception has attended all our meetings.

"A young woman about 18, who, after she had found Christ, was so desirous of getting her grandmother to the meetings, who had been indifferent to every thing of the kind, obtained her wish by paying her sixpence, after which the old woman came frequently. I spoke to her personally, and though her testimony is not so clear as I should like to have seen, yet I believe she is trusting the Lord Jesus.

"We believe and rejoice that many are the saved of the Lord as the result of our visit here with the tent. At the closing meeting last night (June 28th) we had about 150 to tea, and many were the tokens that God has blessed the Word, and to Him we give the glory, because it is all of His grace."

The tent is now pitched at Whichford, and we ask the earnest prayers of our readers that much blessing may result in these dark villages, steeped as they are in Ritualism and indifference.

* * *

STRETHAM (CAMBS.) SUNDAY SCHOOL ANNIVERSARY.

It is with real joy that we mark the prosperity and progression of the work at this country station under the care of our missionary, Mr. A. R. Routledge. At the anniversary of the Sunday-school, held on July 8th and 9th, it was gratifying to see the Hall completely filled with parents and friends who had

gathered to hear the special addresses given by Mr. F. Hutchins, of London. The report of the superintendent was a very cheering one, and was calculated to encourage those engaged in work amongst the little ones. At all the services special hymns were sung by the children, who had evidently worked hard to perfect themselves in their own part of the anniversary, while the solos of Mr. Hutchins added considerable interest to the meetings.

Mr. Herbert Hurditch, nephew of the Editor of *Footsteps of Truth*, who had just returned from a lengthened evangelistic tour in Ireland, also took part in the services, and his brief words helped to make the anniversary one of the brightest and best in the history of this branch of the Evangelistic Mission.

* * *

HAVING had the privilege of preaching the Gospel on Sunday evenings during parts of June and July at the Folkestone Road Hall, Walthamstow, we rejoice to bear testimony to the spirit of unity, love, and zeal characterising the work and workers there, under the principal superintendence of Mr. Ransome Wallis. Wherever these practical evidences of divine life are found conjoined, it may be taken for granted that the work prospers; but wherever a sectarian, indolent, or worldly spirit pervades any given church or gathering, but little fruit will be manifest in spiritual advancement or in the ingathering of souls.

* * *

FOR these reasons doubtless the work at Forest Gate, E., also prospers abundantly, especially in the Tent Mission, now in full progress, as also at Malden Hall, N.W., where the many workers are all alive in open-air work at several points around Hampstead.

* * *

NOT far from Malden Hall is the vigorous church under the pastorate of Mr. James Stephens, assisted by a number of truly good and spiritually-minded elders. It has again and again been our privilege to conduct the services there in the pastor's absence, as on a recent Sunday, and it has been a joy to us to find there, as elsewhere, abundant evidence that the Gospel of God has lost none of its power to attract, to save, and to edify the souls of men. The crowded building (which is no mean one), the reverent spirit, the earnest attention, and the prayerful zeal of its many members give unmistakable evi-

dence of the result of Mr. Stephens' intelligent and spiritual ministry of the word of life during the years he has so happily served the Lord there. After an enjoyable holiday on the Continent, he has now returned to continue his charge, in which may the Lord still more abundantly use him for many years to come.

* * *

A GOOD USE FOR OLD BICYCLES.

MR. R. GRIMSTON, Secretary of the Navy Mission, Church House, Westminster, asks that those who may be getting new safety bicycles of the latest pattern and discarding those with solid tyres (though still in good order for work) to send these as gifts or sell them at a nominal price to this Society. They have a staff of from thirty to forty missionaries who have to travel over long distances, and these safety bicycles are of immense service to them. The cycles should be sent to Navy Mission Society, Old Magdalen Chapel, Ripon.

* * *

MR. JOHN ROBERTSON, minister of the City Temple, Glasgow, whilst writing about *Footsteps of Truth* in *The Christian Scotsman* (which he is now issuing weekly at one penny), says:

"What with illustrations and articles of the richest kind, this magazine is the best pennyworth in the market. In fact, from editorial experience, we can say that Mr. Hurditch is serving up for a penny a bill of fare that should be fourpence. We wonder how he can do it, for here you have the roast beef of sound scriptural study and exposition with the plum pudding of sketches, poetry, and tit-bits. The Bible readings are gems. Teachers, preachers, and Christian workers will find this magazine a *vade mecum* for pulpit, desk, and class."

* * *

A FRIEND, sending a small contribution, says, "I thank you for the *Footsteps of Truth*. I get nine copies per month, delivering three, and receiving the money for them. I distribute the others gratis—they are a source of joy to all the receivers. My small means will not allow me to do more."

* * *

MANY correspondents write in equally glowing terms of this magazine, and to all such we appeal to help forward its circulation amongst fellow-Christians, and so increase its usefulness, and help to return its cost.



GOD FIRST.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

LUKE xvii. 5-10.

Verses 5, 6: "And the apostles said unto the Lord, 'Increase our faith.' And the Lord said, 'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.'"



HAT a reasonable petition of the apostles to their Lord and ours, "Increase our faith." How needful to present it in these last days before the throne of grace. What is the connection between their request and the Lord's reply? The Lord saw what was probably their object in making this request, though they might not have detected it themselves. They might have desired an increase of faith, so that they might work miracles, and thereby get the honour and glory.

What is "faith as a grain of mustard seed"? The point to be noticed here is not so much the littleness of the faith as the great results which may flow out of it. In a grain of mustard seed, as in other seeds, there is a germ or principle of life which, when called into exercise, the powers of nature are inadequate to control, because that principle is implanted by Almighty God. A tiny seed, if dropped into the crevice of a rock, will, when it germinates, split the hardest rock asunder. "Faith as a grain of mustard seed" is a thought or will of God implanted in the heart by the Holy Ghost, and turned into prayer in the name of the Lord Jesus. We know not what we should pray for as we ought, but the Holy Ghost maketh intercession for us according to the mind and will of God (Rom. viii. 26, 27). He brings us into fellowship with God, that we should ask those things which should be for His glory and for the good of man. This is what is meant by the expression "praying in the Holy Ghost" (Jude 20). The prayer of faith which can remove mountains originates with God. It is planted in the heart by the Spirit of God, which, when pleaded before the throne of grace in the name of the Lord Jesus, accomplishes such great results. It is not our seeking to change the mind of God, but God by His Spirit bringing our minds into harmony with His own. Then we may ask what we will, and it shall be done.

In Mark xi. 22 we read, "Have faith in God." This literally reads "Have faith of God," for it is a faith which originates with God Himself. In Luke vi. 12 we read of Jesus continuing all night in prayer to God. This also in the original reads "in the prayer of God," intimating that the communion was not only between Christ and God, but also between the Father and the Son.

The prayer of faith may sometimes lead us to ask things which, in

human opinion, may appear both unreasonable and unprofitable, as, for example, uprooting a sycamine tree from its natural soil and planting it in the sea.

By faith Noah builded an ark on dry land, and probably not in sight of the ocean. By faith Abraham forsook his own country, and went out he knew not whither. By faith the Israelites went forward when the Red Sea stretched before them.

Verses 7, 8: "But which of you, having a bondservant plowing or feeding cattle, who will say unto him by and by, when he is come from the field, 'Go *and* sit down to meat?' and will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, *and* serve me, till I have eaten and drunken; and afterward THOU shalt eat and drink?'"

There is a closer connection between this parable and what goes before than appears at first sight. It contains a deep principle, an important truth. A bondservant the property of his master, either purchased or redeemed. The Lord looks forward to the present time, when He is employing His own ransomed servants in His own work—either the evangelist who breaks up the fallow ground and uproots the thorns, or the pastor who feeds the flock of God which He has purchased with His own blood, or the teacher who provides for the household the portion of meat in due season. It is natural, but a mistake, when the servants come in from their labours to make their own enjoyment and refreshment their first object. God's order is rather as expressed in the parable, "Make ready wherewith I may sup, and gird thyself, and serve me." In all the offerings God had His portion; the fat and the best were reserved for Him. It was the food of the offering made by fire unto Jehovah, a sweet savour or savour of rest unto Him. "Gird thyself, and serve me, and afterward thou shalt eat and drink." If we set God first, He will see to it that our need shall be supplied. When we seek first the kingdom of God and His righteousness, all other things shall be added. We shall lack no good thing; He will feed us with the finest of the wheat, we shall be satisfied with the fatness of His house, and He will make us drink of the river of His pleasures.

Verses 9, 10: "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise YE, when ye shall have done all these things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'"

Even if we could say we had done all that was commanded us to do, we could claim no merit. By the grace of God we are what we are, and what have we that we have not received? And if we have received it, why should we glory as if we had not received it? (1 Cor. iv. 7.) The ground which the ploughman cultivates belongs to his master, the plough and the oxen are his; the cattle and sheep which the servant tends are the property of his master; and the master of the household provides the food wherewith his table is furnished. So it is all of God; for of Him, and through Him, and to Him are all things, to whom be glory for ever. Amen.

PRIVILEGE AND RESPONSIBILITY.—"That we are *in Christ*, and that Christ is *in us*, is the measure both of our privilege and of our responsibility."—H. G. GUINNESS.

REBECCA.

By ROBERT NELSON.*(Concluded from page 240.)*

RETURNING now to Isaac, the Lord had so blest him while in Gerar that the Philistines became jealous, and well they might be, for never was such a harvest reaped in that or any other country as Isaac obtained from what he had sown. God had made him so prosperous likewise in many other respects. Their enmity increasing he was constrained to leave Gerar, passing into the valley of Gerar. There too there was no peace for him. Their king, however, obtained from him a solemn treaty binding themselves that neither party should injure the other. This compact, as well as that conceded by Abraham, was attended with much disaster to Israel in the future day. If a farmer now gathers only ten times as much as he sows he is well satisfied.

Esau at forty marries a Canaanite, to the grief of his parents. He had before in impatient wilfulness sold his birthright for immediate food, a compact in which neither of the brothers appears to advantage, though overruled for good.

After many years Isaac's eyesight fails, he becomes blind. Though he lives to 180 sight is not restored. From comparing the ages of the patriarchs it results, that the events recorded in Genesis xxvii. occurred when Isaac was 137; his sons Esau and Isaac were then seventy-seven. Unhappily Isaac had so indulged his appetite as to lose sight of the prediction that the elder should serve the younger. Led by the choice food Esau could supply, his father's intention was to give him the high benefit of the firstborn. Rebecca on the contrary kept the prediction fully upon her heart—thoroughly acquiescing in the promise. And though the course she took cannot be defended, its impiety being apparent also to Jacob, yet so strong was her determination in behalf of Jacob that she was prepared to undergo even the implied curse so that her purpose might be accomplished. Her wisdom and forethought overrides the scruples and impediments urged by Jacob. He falls in completely with her contrivance; represents his brother, and is impious enough to tell the barefaced lie to his father. Nevertheless, the two kids, the borrowed and splendid array of Esau, with the delicately prepared food of the mother, may have some bearing on the future. See Lev. xvi. 5; Deut. xxii. 3; Rom. viii. 3; Gen. viii. 21; Lev. i. 9; Eph. v. 2; 2 Cor. ii. 15.

Esau's "great and exceeding bitter cry" bursts from him when he discovers the loss his own reckless conduct had occasioned: the despising his birthright. In his case, however, were there not two failures, as taught us in Romans ix. 10-18? "It is not of him who willeth [Isaac], nor of him who runneth [Esau], but of God who sheweth mercy." Referring to Israel, it points out that righteousness was not to be acquired by keeping the law, because all had failed in the effort. None were righteous, "no, not one." The still greater delinquency, both in Israel and now, was and is the rejection of the Son of God, by whom alone righteousness can be obtained. Such a cry, long and hopelessly

prolonged, will issue from many a soul given over to endless misery from the same cause.

Who could have imagined that so much instruction and guidance could have been conveyed to us in the brief history of this eminent young woman, or that her conduct could be so blended with and dovetailed into the future of her race, as well as for the comfort and conduct of us Gentiles? Viewing the lower platform, the earthly life, in which she lived, is she not entitled to the praise indicated in Psalm xlv. 10?

“Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house”; which at the call of God she did, having first ascertained that the call was really from God.

Then as to the higher, the heavenly position of the Bride of the Lamb, we learn under the figure of Eve how God has provided for His Son those from whom He is never to be separated: all of us sinners who have clung to Christ Jesus, our Hope; whom God in Christ Jesus has raised from the dead, and made to sit with Him in the heavenly places. Abraham too, with Isaac and Jacob, partook of that calling up to heaven (Heb. xi. 9-16), as well as the promised earthly inheritance of Canaan. It was in that land, in the field of Machpelah (*double*), that all three with their wives were buried, awaiting the day of their double inheritance.

In reviewing all the circumstances as recorded, can there be a doubt that ineffable wisdom planned the whole arrangement, Divine power bringing it all to pass? so many of the events harmonising with passages in the Old and New Testaments. The ambassador carrying out the injunctions he received, ever depending, worked not for himself but for the happiness of the son, who continues waiting for the bride the father gives him. The Spirit even now, at this distance of time, still employing Himself in drawing out of the world the living members constituting the fair Bride, who has been redeemed at such a cost, sanctified, and united to Him for eternity.

Do we not perceive in the narrative about Rebecca a figurative import clearly displayed of the holiest, the happiest harmony in the three persons of the Godhead? The Father contemplating, designing, arranging, bringing to pass all the loving arrangements for the marriage of the Son of His love. The Son, ever joyfully submissive, willing to wait until the time appointed by His Father for the marriage: in the long interval enduring all the dire sufferings He had to endure to attract and gain the affections of the intended Bride. The Spirit leading, guiding, endowing with all spiritual gifts the individual members composing the hallowed members of that body (1 Cor. xii.).

Again, the Father selecting; the Son receiving whomsoever the Father pleases to give Him. The Spirit, long occupied in fulfilling the wonderful design, seals all the chosen ones.

Yet more, the Father surrendering His Son to expiate the accumulated guilt of His family. The Son, fully comprehending all the dreadful ordeal, willingly undertakes the filial office of clearing His Father’s character from injustice, so that He may be able to receive guilty ones by charging Himself with their guilt. The Spirit working constantly and powerfully, to make known the intensity of the love of the Father and

that of the Son, that men may perceive and accept the mercy so graciously offered, and seeking to transform them in character into the likeness of Jesus.

Furthermore, from Romans viii. 11 we are instructed that the Father, the Son, and Spirit all take part in that marvellous act, the transformation of our earthly mortal bodies into the spiritual body, the likeness of God's beloved Son. The Father has awakened His Son, has given the pattern of what we shall be (Rom. viii. 29; Phi. iii. 21). And this the Son accomplishes in the great day of His triumph when He comes with the glory of His Father, in His own imperial dignity, with the holy angels (Mark viii. 38), with the Archangel. The trumpet of God at His command resounds. The lifeless body hears. Grave and ocean no longer retain the dead saints, all arise, not with decaying habiliments, but radiant in bodies of glory, those yet remaining alive being the first thus arrayed. A previous display of this Almighty power took place at the resurrection of our Lord (Matt. xxvii. 52).

At His summons all the redeemed ascend into the air, there to meet and behold our glorious Saviour; not one of us is left below or is missing. The heavenly Bride is now complete. In attendance upon Him, she now follows into His Father's holy presence, and is there presented before the throne of His Majesty as the children whom His Father has been pleased to give Him.

Our loving Father then publicly, in the presence of the vast concourse of angels, acknowledges us as His own sons and daughters, for whom He has so long waited. Ever since the first announcement was made, when during Adam's sleep his future bride was of his own flesh and bones taken out of his side. When our Lord told His disciples, "In my Father's house are many mansions," or abodes, was it not to preclude the idea that there would not be room enough for all the future inhabitants? The land of Canaan is but a limited space. The area enclosed by the 12,000 furlongs is immense—no room for doubting its capability for the vast population. Its builder and maker is God. In that happy, splendid city, the dwelling-place of our Father God, it is His pleasure that His Son with His Bride should constitute the population: angels, authorities, and power being subjected to Him for whose pleasure all were created (Col. i.).

FREE GRACE.

GOD saves us by His grace, and grace experienced conforms the heart to grace, so that a gracious heart ever confesses it is all of grace. Yea, so enamoured of grace do the gracious become, so sweet and delightful is grace to their souls, that, could they get to heaven in any other way, they would infinitely prefer the way of rich, sovereign, distinguishing grace. But this excludes all boasting. We are by nature in no wise better than others. We are debtors, but debtors to sovereign mercy alone. This moves us to bless and praise our God, and forms the most powerful incentive to holy living. We do not sin that grace may abound, God forbid! We rather strive to show our gratitude by living to His praise who has done so great things for us. E. MITCHELL.

WATERS FROM HOREB.

EXODUS xvii.

By G. W. GOSSLING.

A REAL trouble befell Israel at Rephidim—very real—as real, as present, and as pitiless as were the heights and peaks of Horeb, the scorching sun above, and the burning sands around them.

Reading the history of this trouble, we are apt very complacently to condemn the behaviour of these old-world folks, forgetting that we ourselves are sometimes found sinning in their way, and often with much less to be said for us by way of extenuation, for we are prone to magnify our troubles by our own vain imaginings, and occasionally, were our eyes opened, we should see the trouble to be wholly or in part home-made.

By no mistake made either by Moses or themselves were Israel suffering. They were in the path of obedience, and had they been better acquainted with the Lord would have anticipated His speedy intervention. It is by a slow, very slow process that one learns to say—

“When darkness *seems* to veil His face,
I rest on His unchanging grace.”

When trouble is met in some self-chosen way our expectations heavenward may well be on the wane. At such a time, rather than complaining, self-abasement is most befitting, and the confession of our fault the readiest way to obtain pardon and the desired deliverance.

In their trouble these folks made a like mistake to that we so often make: carrying it to man, he was found powerless to help and quite unable to bear with their censures. Indeed, Moses by his very inability to help them aroused more anger. They chided with him and secured naught but chiding in return. Now we all know that angry folks are in no humour for this, and so it was that the strife assumed such threatening dimensions, that the servant of the Lord very wisely, but in anger, withdrew.

As some delicate mechanism is sensitive to every breath of air and to every variation of the atmosphere, so is it with the human spirit and its immediate surroundings, aye, though it be that of the wisest and best, and by nothing more quickly is it disturbed than by strife. The more gentle the spirit, the more susceptible is it. The meeker the spirit, the more marked the disturbance.

“Now the man Moses was very meek, above all the men which were upon the face of the earth.” This is the record of the One who is perfectly acquainted with the spirit of every man. Yet see him now, hurrying into the presence of the Lord with a sense of personal injury rankling in his heart, and showing itself in his petulant speech. Notice how he would perpetuate the strife, “What shall I do unto this people? they be almost ready to stone me.” Oh, the largeness of that “me”! Where is the gentleness, where is the meekness for the moment gone? For the moment the dishonour being done to God seems forgotten. How full of significance the meaning of the names by which this gentle man recorded the whole occurrence—“The waters of strife.”

“Jehovah lifted up His rod,
Oh, Christ! it fell on Thee.”

“Awake, O sword, against the man that is my fellow,” said Jehovah, and in all the universe sinful man was alone found capable to hold the sword and to smite the Lord’s anointed. That was a wonderful scene in the wilderness, a man smiting the rock whereon Jehovah stood. Mysteriously near did God come to man in that solemn hour that witnessed the crucifying of the Lord Jesus Christ.

It was God-given power in the rod held by Moses, else never a stream would have issued from the rock. Remember the words of the Lord Jesus, how He said to Pilate, “Thou couldest have no power at all against Me, except it were given thee from above.” Truly, Lord Jesus, as Thy Spirit has recorded, “Salvation belongeth to the Lord.”

“He opened the rock and the waters gushed out, they ran in the dry places like a river.” They rolled onwards to the very feet of the rebellious people, who stooped, drank, and lived. None were so insane as to treat that stream with indifference and neglect. Shortsighted and foolish man is ever more eager about things that perish with the using than about eternal things. The lessons of Horeb, if ever learned by Israel, were transient as the stream, and, like it, passed away leaving no trace. Oh this habit of forgetfulness, how it cleaves to and lingers with even the children of God!

“Forget! Oh, must it be? Would it were rather
That every sense was so filled with my Father
That not in anything could I forget Him,
But deepest, highest must in all things set Him!”*

Truly blessed is the assurance that He does not forget His children. Even now they are led beside the still waters, and presently, the journey ended, they shall see Jesus, and be led by Him for ever to fountains of living waters.

* Diary of an old saint.

THE BELIEVER'S PLACE, PRIVILEGES, & RELATIONSHIPS.

(Extracts from Letter of the late Earl of Cavan.)

“Strathpeffer, Dingwall, N.B., September 29th, 1866.

“**T**O recognise a brother in Christ, let him be what he may, or who he may—for God is no respecter of persons—is a very blessed thing in this sinful, wicked world.

“To ‘get beyond the cross,’ as you say, is the precious standing and truth of a believer,* but which few realize, and yet nothing is truer than that every day takes us further off from death and *judgment* (John v. 24; Gal. ii. 20), for ‘*having died*’ (literal rendering) in Christ, we are *risen with Him* (Col. iii. 1-4). It is our privilege and duty *now* to serve Him, making Him known to others. May God give us more boldness and faithfulness; for He says, ‘He that hath my word, let him speak my word *faithfully*.’”

* Yet are we never to forget our indebtedness to the Christ who there died for us. This indeed will form the theme of our eternal praise to God and to the Lamb. See Revelation i. 5; v. 11-14; vii. 9-17.—Ed. F. T.

A GOLDEN REVELATION OF MESSIAH.

PSALM xvi.

By JOHN GRITTON, D.D.

OF all the avowedly Messianic Psalms this is, in some respects, the most difficult, as it is also most blessed. It is altogether golden, in accordance with the title prefixed to it. Much of it uttered the heart of the writer—David the king; but much of it had no correspondence with his condition or his circumstances. The Spirit of God spake by him, but not of him simply. A greater than David is here. Verse iii. does not suit David, for he was not a sacrifice-offering priest. He could for no one “offer sacrifices of blood.” Verses 9, 10 do not suit David’s history, for we have it on Paul’s testimony “that David fell on sleep, and was laid unto his fathers, and saw corruption.” (Acts xiii. 36.)

The general trend of the psalm toward Messiah is evident, and the general sense clear, but verses 2 and 3 have been a sore perplexity to translators, from the seventy down to the English revisers.

It would rather puzzle than edify to quote the many differing views of translators and commentators. Let me indicate the points which appear to be in the verses in question in the original.

1. There is one who stands between Jehovah and men—a Mediator.
2. For the time, at least, this Mediator is “left lower than God” in a position of dependence and trust (as Psalm viii. 5).
3. His “goods” or “righteousness” or “righteous doings” are “not necessary” to, and they do not “reach unto” or “add anything” to Jehovah.
4. In willing service, He “for Jehovah’s sake” and “on His account” “endures” or “suffers.”
5. He thus “suffers” for the saints of God’s earth, and for the excellent in whom He finds all His satisfaction.
6. He “suffers” so as to possess, as His own, a sacrifice of blood.
7. He is the sole and unique sacrifice, Priest and Mediator.
8. If any reject Him, and seek “anything else,” He will not associate their drink offerings with His shed blood.
9. He will not mediate for them with Jehovah.
10. They may multiply their “vanities,” their “offerings,” their religious services; but in so doing they will also “multiply their sorrows.” They cannot thus obtain the efficacy of the “one blood,” or secure the mediation of the “one Priest.”

In accomplishing the mighty work here indicated, the “Mediator between God and man”—even while despised and rejected by many, who “hasten after other things”—is well pleasing to Jehovah, who is His satisfying “good,” His sufficient “lot,” and who holds for Him and “maintains” and “secures” His inheritance.

With this “inheritance” the Mediator is eminently satisfied. It is of Jehovah’s ordering, of Jehovah’s giving. It is “goodly,” abundant,

*

and leads to "pleasant places," even to the "pleasures" which are "for evermore."

But in the meanwhile are difficulties, perplexities, and sorrows, a "night season," in all which Jehovah "counsels" and directs by "inward" communications.

By these timely and blessed communings the suffering One is kept ever loyal to Jehovah, who is "at His right hand"; and He is enabled to be glad to utter forth praises with His tongue, and to contemplate His sufferings, even unto death, with hope.

His must be a "sacrifice of blood," He "must" and He will pour out His soul even unto death. Body to the grave; soul to the place of the dead; but the soul to be recalled from Hades, and the holy thing—His body of flesh—to be kept safe from corruption.

His death will not be permanent. It will end, and that speedily, by His going up the "path of life" into the presence of "Jehovah," in whose presence is fulness of joy.

He who has had—in all His position of subjection, of sorrow, and of suffering—Jehovah at His right hand, will take His own determined and covenanted place at Jehovah's right hand. He will no longer need protection and help. His place will be that of dignity and glory. There He will see the travail of His soul. There He will possess the joy which was set before Him; for which He endured the cross and despised the shame. "Pleasures for evermore" will reward His brief and sharp agony.

It would need a volume to explain, justify, and trace out the sense of Psalm xvi. as thus given. I have put into a very short compass the result of long examinations of the Psalm in several languages and with many helps. It is, to my mind, a brief and shining exposition of the "gospel of Christ." It reveals to us the heart of the "Word incarnate" now "crowned with honour and glory," but long since, in the fulness of the divinely-appointed time "made by a little lower than the angels"; "left for a little while lower than God" (Gal. iv. 4; Psalm viii.).

Among its lessons are these: Christ is the only way home to God. His is the one sole sacrifice for sin. He is the only and sufficient Mediator. There is none other name given under heaven to men whereby we may be saved. The sceptical man; the rejecter of Jesus; the seeker of other ways, other sacrifices, other mediators, will but multiply his sorrows, and find himself at length without priest, sacrifice, and mediator. How then can such an one ever come home to God, or attain eternal life?

There are other lessons—lessons of the fullest assurance—to the humble believer. The saint is saintly and excellent in the estimation of Jesus, while, apart from Jesus, he is, and confesses himself to be, a sinner, undone, lost, undeserving of favour, hell-deserving. Christ had delight in him and his fellows before He endured the cross, and it is certain that after esteeming believers as the pearl of great price—to purchase and possess which He sold all that He had and became poor—He will never sell them to another, nor suffer any one to pluck them out of His hands and keeping.

As to the language of the Psalm, very little is for the utterance of

the saint's experience. As to the consolation, the support, the gladness of the Psalm, it is all his; his certainly; his by covenant; his by eternal purpose; his in Jesus the Lord. Blessed be God for ever, that the gem of the sixteenth Psalm glitters on the page of Scripture with such effulgent beauty.

EFFECT OF THE BIBLE UPON WORLDLINGS.

By GORDON FORLONG.

ALL God's glorious plans affect the world and its inhabitants. HEZEKIAH's answers to prayers roused enquiry even in Babylon; JOSEPH's sojourn in Egypt affected the land of Egypt both politically and *commercially*; the spicy breezes of GRACE, GRACE are even in worldly atmospheres felt and acknowledged, although the Lord of grace is forbidden to land there; BABYLON scorned the Master, but she was willing to BORROW from God's family a "Prime Minister," and set him over the princes and rulers of Babylon, because she desired a high-minded, honest ruler; and Artaxerxes, the head of the mighty Persian empire, trusted a prisoner as his cup-bearer and attendant, because the cup-bearer was a child of God, and under a HIGHER and HOLIER Master than even the royal family of Persia.

Napoleon Buonaparte, as a wise, worldly ruler, asked how morality was to be maintained if you cast aside religion? And Professor Huxley asks, in the *Contemporary Review* in 1870, how "the essential basis of conduct* can be maintained without the RELIGIOUS FEELING?" Every wise ruler, every reader of history, finds TRUE godliness to be even nationally the BALLAST of a great national ship.

BUT WILL NOT HYPOCRISY OR FALSE RELIGION AVAIL?

What has Mahomet proven? What has Rome proven? Much real FEELING was no doubt mingled with the RELIGION described by God in Revelation xvii. What was the result? Travel from nation to nation; trace the FOOTSTEPS of Romanism—it had FULL POWER in Rome, and it produced tyranny, selfishness, luxury, and deceit, covered over with an enormous amount of religious *display*; it made religious lines of rail, if we may so speak, to suit all classes; carriages for the rich—luxurious, pleasant in the extreme; carriages for the superstitious, filled with religious formulas, and ministering to every religious idea; carriages for the poor and destitute and ignorant, filled with miraculous fancies; carriages contrived in a curious manner to keep the poor and ignorant UNDER the FEET of religious guides.

EVEN THE WORLD NOW ADMITS

that this FINELY-SPUN WEB of false religion, having all the APPEARANCE of reality—when reality *was* enquired for—proved a tremendous failure. The Italian fields were historically only battle-fields. Rome required to plunder all nations in order to feed her politicians and priests. The

* Huxley calls the whole Bible now an "UNDEFINED SPRING." Strange words!

Italian plains are perhaps the richest in the world—Italy is placed in a marvellously good situation commercially—her people are talented and not indolent, but the RELIGIOUS CARGO sank the whole ship—instead of religion being a blessing, it proved to be the misery of the WHOLE land.

EVEN THE WORLD UNDERSTANDS WHAT IS GENUINE

if you will give it *time*; but it never discovers what is good until it has *lost* it. The Pharisees of Israel loved the false prophets who pleased both sides at any cost, but as soon as they had stoned and slain the true prophets they built up their sepulchres and highly commended them. The world in our own day would not presume to put the name of its greatest favourite OVER the name of JESUS CHRIST. Opponents will not even publicly admit that ANY name could be placed in Europe, Asia, and America

ALONGSIDE THE NAME OF JESUS,

but they DREAD it, HATE it, and do not even like to HEAR it mentioned in their books, vast assemblies, and elsewhere. WHY?

BECAUSE THEY REFUSE SUBJECTION AND OBEDIENCE.

Let us compare, even on the world's principle of SUCCESS, great bodies of men who have yielded subjection to the Bible with great bodies of men who refused all subjection to the Bible.

WE COMPARED FORMERLY NORTH AMERICA AND SOUTH AMERICA,* and we need only refer to them. South America a great land for commerce and wealth when North America was only one vast forest; the South full of false religion, and where is the fruit? Those free states are now only being awakened; they were crushed to the very earth politically, commercially, and educationally. North America, a mere child in age, started with the Bible, and takes its place now alongside the oldest nations already.

COMPARE SPAIN AND HOLLAND.

Spain was a powerful carnal giant in 1460. Charles I. of Spain was almost the master of Europe in 1519. He possessed, we may say, all the wealth of South America; he possessed also the rich plains of the Netherlands, and no power in Europe, no two powers combined, could meet his armies in Europe. PHILIP II., his successor, had the largest fleets and the largest armies in the world. HOLLAND was a small territory at that time under its own generals, and the nominal chief was an officer in the Spanish armies.

THE BIBLE FOUND ITS WAY INTO HOLLAND,†

and no worldly romance can be more striking than the march of the Bible through Holland. Thousands were converted in that small territory, thousands were ready to DIE for the TRUTH; the priests of Rome were useless, and they had no power. They endeavoured to put out the fire of Truth by burning the bodies of believers, but the fire of Truth burned brighter and brighter. The Prince of Orange had at first

* Number of *Footsteps of Truth*, November, 1892.

† The reader would enjoy reading a very full account of this struggle in WYLIE'S *Reformation*, vol. iii.

no sympathy with them, and he was asked by Spain to crush the small rebel state, but he took negative ground. Ere long the Prince of Orange was converted, and although he knew that Holland never could resist Spain, yet he left the Spanish ranks, and in reply to *their* summons answered that he would "DIE in the LAST DITCH" with the Hollanders. God wondrously carried Holland through its trials; its very weakness as a low, flat land proved its power. Spain's proudest generals were defeated—that army had lived by plunder—and her soldiers were fierce old warriors. Now they were at times mad with rage when mere fishermen and their WIVES through them back from the walls; at other times they were seized with SUPERSTITIOUS FEARS when approaching the walls, and neither commands nor threats could *induce* them to APPROACH. God frequently fulfilled Deut. ii. 25 and xi. 25 under the very walls of the small cities of Holland.

Eventually the mighty army fled when the sea came to the aid of the poor fishermen, and then the "DUTCH BEGGARS," as they were called, encountered in small flat boats the great FLEETS of Spain, and defeated the huge ships. The small kingdom of Holland sounded the death knell of Spain; gradually Spain sank down; she ALARMED England with her Armada after that, but Spain never recovered herself; she fled before the Holland fishermen, and every future year brought new disasters. This war was

A BIBLE WAR ASSUREDLY,

and not only did Holland free her own land, and proclaim the Bible as the LAWGIVER in the land, but the rich NETHERLANDS, finding little Holland able to stand, took courage and obtained good terms from Spain. England also was strengthened by Holland to resist, and ere long the English and Dutch navies united in destroying the boastful Armada of Spain.

THE WORLD WAS IN THIS THE GAINER,

and the world saw the power which a small INSIGNIFICANT state could exercise when thousands of CONVERTED men were in it. The *majority* of the Hollanders, we believe, were NOT converted, but the courage and spiritual power—yea, and the *flaming torches* which the Christians feared not—influenced the WORLDLY PEOPLE in Holland who FOUGHT probably for EARTHLY FREEDOM *only*; but the Christian fortitude and faith of their neighbours gave to them doubtless a wondrous power. They endured starvation and terrible penalties, refusing to yield. Holland afterwards established large BIBLE COLLEGES, and Holland was the lamp of Europe for many years. If Christians are true and faithful, even the worldlings around begin to live upon a *higher* platform, and they borrow Christian principles and Christian morals, although the WORLD, not Christ, remains their MASTER. Brethren, we can do great indirect good, even when direct fails; but to do so we must be GENUINE, REAL, and BOLD for Christ. Half and half men reap only the *contempt* of BOTH SIDES.

THE SOUL'S WANT.—Christ is the *deepest* want of the human soul.

"Thou, O Christ, art all I want,
More than all in Thee I find."

MORE CHIPS FOR KINDLING.

By WILLIAM LUFF, *Author of "Wave Whispers," &c.*

TEST EACH LINK.—A vessel was in the harbour for repairs, and one day I saw one of the men trying every link of the anchor-chain. With a hammer upon a flat stone he was ringing each separate ring; for he knew that the strength of the entire chain was the strength of its weakest section. It is sometimes well for us to thus test each link of our life, our experience, our faith; not as a whole, but link by link. "Let a man examine himself"—his mind, his motive, his ways, his works, all that goes to make up himself (1 Cor. xi. 28). "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5). It is a fearful thing when even one link is faulty.

"Will your anchor hold in the storms of life,
When the clouds unfold their dark wings of strife?"

Let us not be satisfied with our own examination, but pray, "Examine me, O Lord, and prove me; try my reins and my heart" (Ps. xxvi. 2).

SAFE BATHING.—"Is the bathing here safe?" asked a lady of the woman at the machines. "No, ma'am, not very, so we never let anyone bathe without a rope, not held in their hands, for if anything happens they are sure to let go. We always tie it round the waist." Exactly what my Lord does for me. Is life's shore safe? No, not if left to myself; but He has secured me with the three-fold cord of love: not held by me, but tied by Himself. It is not my keeping my religion, but the religion of Christ keeping me. Not "holding on," but being held. "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17), and if so joined, who shall separate? "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans viii. 35).

"I change, He changes not,
The Christ can never die:
His love, not mine, the resting-place,
His truth, not mine, the tie."

A SIMPLE LIFE-LINE.—At a little fishing village four or five boats lay upon the shore, and near by I observed an old barrel with stakes around it to steady it; an equally old tin lid covered it. Curious to know its contents I lifted the lid and peeped, and therein found a life-line with corks, &c., a very primitive affair, but just the thing to fling to a drowning man; and if I had been drowning I would just as lief been saved by that simple cord and corks as by the best approved Board of Trade apparatus. Drowning men, and women too, do not generally quarrel with the methods of deliverance. Moral.—Illiterate preachers are often appointed by God to save souls, and better be saved from sinking into hell by a ploughman than be lost through a prince of preachers. If an Ananias is the means of saving a Saul, do not complain that the method is primitive, or he a Primitive Methodist (Acts ix.)

CUTTING IT IN.—A dear brother traced in pencil on an old wall the blessed words, "God is love." Visiting the spot with him some time after, we saw that some other brother (or sister) had used their knife upon the words and cut them permanently into the stone. It is well when one worker thus deepens the work of another, and it is even better when the Spirit of God follows up the human effort. Teachers, preachers, and parents can only trace the truth; He can "cut to the heart," and into the heart. How he uses trials, and even temptations, sharp knives, to engrave the promises in our soul. The truth that "God is love" might be obliterated, but this cannot happen if He make the words part of our being. Tried ones cannot forget Christ, nor can He forget them.

"Forget thee I will not, I cannot, thy name
Engraved on My heart doth for ever remain;
The palms of My hands whilst I look on I see
The wounds I received when suffering for thee."

A ROYAL GATEWAY.—At one of our colleges I was recently shown a gateway, through which only royalty is allowed to drive. We need such a gate to our heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs iv. 23). Only royalty must be admitted.

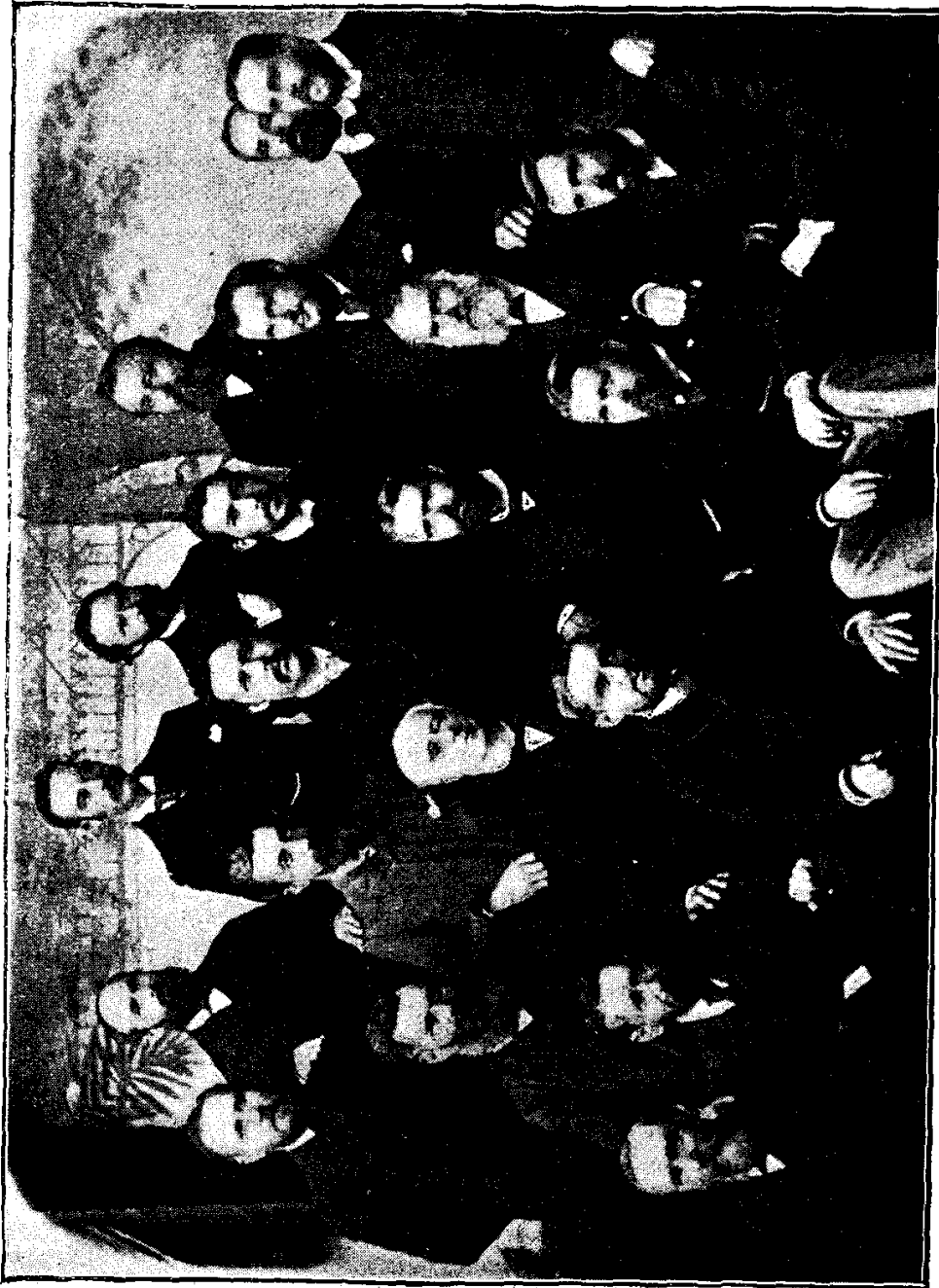
"Take my heart: it is Thine own,
It shall be Thy royal throne."

May the Divine porter help us in this resolve, and post the notice, "No admittance! Private! No entrance this way."

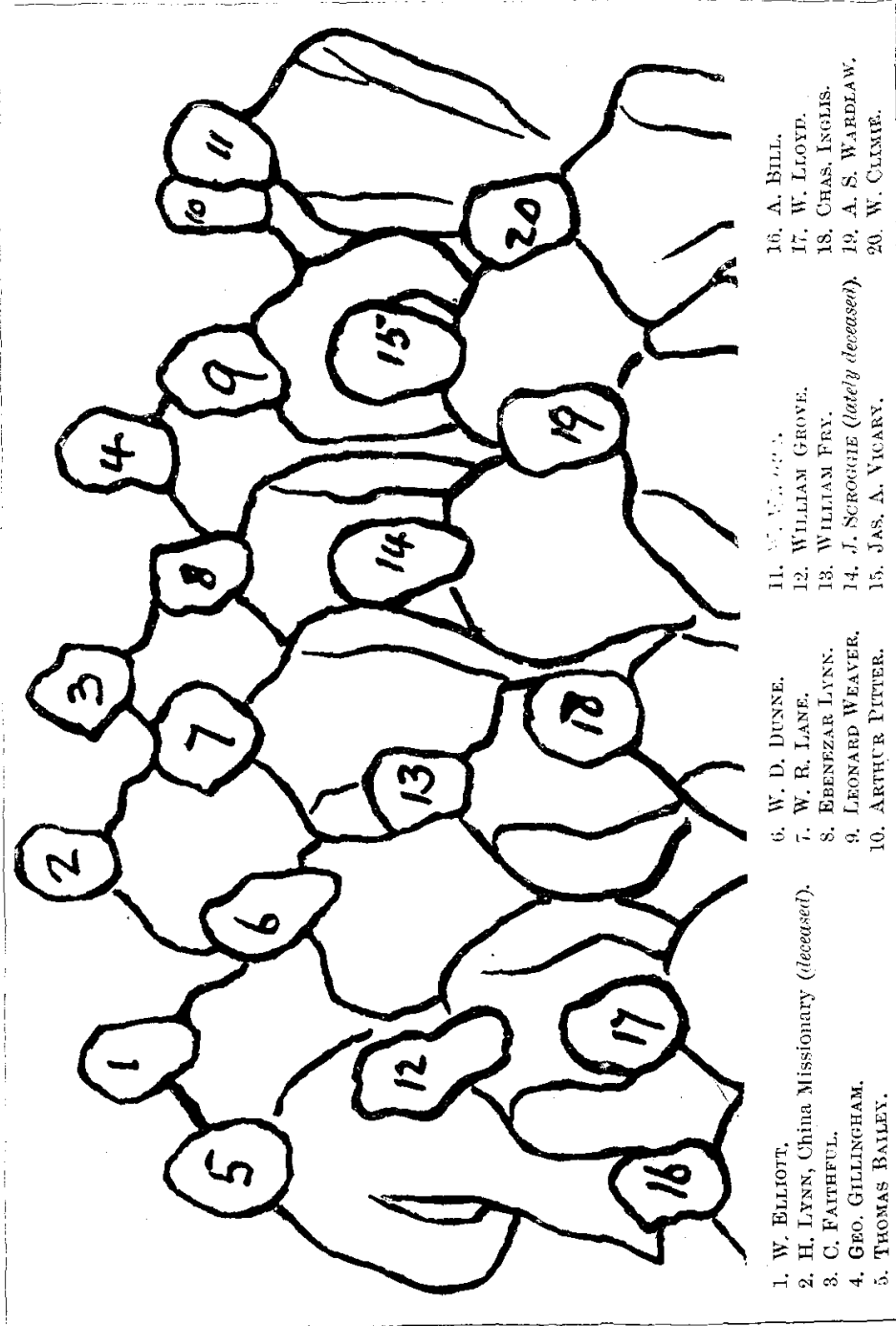
"Take my poor heart and let it be
For ever closed to all but Thee;
Seal Thou my breast and let me wear
That pledge of love for ever there."

STILTS.—From the daily papers we learn that stilt-racing has been inaugurated in France by a champion on six-foot stilts, making strides of over five yards, covering 265 miles in sixty-three hours. We have a fear that stilt-racing is gaining the attention of the church, men and women, eager to win the race of godliness, are rising to an experience that is not natural; they get high above the ordinary believer, and look down with grief and pity upon his low attainments; but the loftiness attained is not a growth, they even glory in this fact. These gentlemen walk not upon legs that have developed from the new life; they have discovered stilts that in a moment elevate them for our admiration. But somehow wooden legs are unsteady, and a bit unsightly, and a fall from them is serious, beside they are of no use for ordinary common life. He who would win had best lay them aside as weights, and be content to plod on as of old with patience. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. xii. 1, 2).

God's Salvation	.	.	.	Luke xi. 31.
A Prepared Salvation	.	.	.	Luke xi. 30; Heb. x. 5.
A Great Salvation	.	.	.	Heb. xi. 3.
An Eternal Salvation	.	.	.	Heb. v. 9. E. B.



A GROUP OF EVANGELISTS. (Taken during one of the Dublin Conferences).



SENSUOUS SERVICES IN CONTRAST TO PENTECOSTAL POWER.

NOTES AND EXTRACTS.

Classified by J. FORBES MONCRIEFF.

FEW things should be more painful to the spiritually minded, than the concessions which are so largely made by the churches of the present day to the demand of worldly people for more *attractive services*. It is not to be wondered at that those who are "carnally minded" should complain of "barn-like churches" and "bald services," and should crave after something which appeals to the senses. It is no new thing to find that sensuous services are "the refuge of an unbelief which, having little or no interest in what is spiritual, compromises a complete abandonment of worship by supplying itself with what may prove pleasing to eye and ear."

But it is sad to find so many professedly Christian ministers and workers adapting themselves to "the spirit of the age," yielding to the popular demand, resorting so freely to worldly expedients and unscriptural means of attracting people to their services, and making the fatal mistake of seeking to make the services attractive to the supposed worshippers, instead of to the Being worshipped.

There is much heard in the present day of "forward movements," but what the churches really need is a *backward movement*—back to the early days when the church was purer than it is—back to the church as it should be according to the word of God.

"The church cannot contend with the world in merely trying to interest and please people. She can only get hold of the people and keep hold of them by the truth peculiar to her—the gospel of Jesus Christ. The church must do all she can to draw the people, and to keep them by the constraining power of Christ's love. Let her make the most of this peculiar power God has committed to her." After all, it is the telling of the "old, old story," with freshness and power and the accent of conviction, that will win men, not merely to church, but to Christ. The gospel faithfully proclaimed will bring men not only to the services, but to the Saviour.

HOW TO HAVE A TRULY "BRIGHTER SERVICE."

There is an itching desire on the part of many to make alterations in our simple services. Such alterations are often questionable, or worse, and the demand for them does not speak well for the life of the churches. "Such alterations are popular with the more thoughtless members of a congregation; they tend to produce what is called a brighter service. But is it a better service? Nay, is it even brighter in the true sense of the word? When the psalmist wanted more brightness he prayed, "LORD, lift THOU up the light of THY countenance upon us!"

GIVING GOD OUR "BEST."

There is a great deal that is erroneous said about this. "Those who wish to apologise for the beginnings of ritual constantly say, 'We would give our *best* of everything to God'; but how far is it rational to worship

a Spirit with what is material? And is it the worshipped or the worshipper that is pleased with sweet music, stained glass, or cunning conceits in stone or wood? Are those who with music and costly buildings professedly prepare a feast for their Master sure that they are not, instead, making provision for their own indulgence in sensuous, or, if they like the word better, æsthetic enjoyments?" The most corrupt churches are those which do most to perfect all that appeals to the senses and gratifies the tastes of carnal men. The aim of these churches appears to be—"to render the externalisms of worship as attractive as possible for the people, while the high aim of making them acceptable to God is forgotten and forsaken. Human taste becomes the standard and law—not divine prescription." THE END DOES NOT JUSTIFY THE MEANS.

To say that it does, and that we may do evil that good may come, shows a lamentable want of faith in the power of Almighty God and of His gospel. Some, in these days, appear willing to introduce anything into the church services which would attract the people. On that principle they might provide an entertainment of any kind. We are not justified in doing anything except what is in itself right, and results must be left in God's hands. No amount of impatience or apparent want of what we consider success must betray us into a departure from this principle. "The doctrine that the end sanctifies the means is one which receives no sanction either from the teaching or practice of Christ or His apostles. Jesus Christ refused to gain the kingdom of the world by the slightest act of homage to the principle of evil. He came to conquer the world for righteousness, but it was by righteous means; and though the conquest may be slow, it will be worth waiting for."

EXTRACTS FROM WRITINGS OF THE LATE REV. DR. JAMES BEGG.

"An attentive observer must have been struck, of late years, with one phenomenon; viz., the comparative powerlessness of the Reformation spirit all over the world, and the growing strength of its great antagonists."

"The Nonconformists of Britain will never be strong unless they sternly maintain the old principles of Puritans as found in the word of God."

"It will be admitted, that if our simple system of worship has no scriptural foundation on which to rest, the sooner it is abandoned the better; whilst if it be, as we believe, in strict accordance with the will of God, the more strenuously it is maintained, and the more strictly it is practised, the better."

"The present age is, unfortunately, not more remarkable for its material progress than for its shallowness and self-conceit in regard to all great spiritual problems and principles."

"To hear many speak at present, one would suppose that there was nothing less solemn than an act of worship, and that, instead of raising the question, 'What in worship is pleasing and acceptable to God?' they have simply to consider 'What is pleasing and acceptable to themselves and each other?'"

"When men have little spiritual life and no earnest gospel to preach to their hearers, they must still endeavour in some other way to attract and interest them."

"As the power of preaching and of earnest spiritual worship languish,

in the same proportion, we may rest assured, formalism and ritualism will seek to force their way, and will probably succeed."

Speaking of the simple worship of loving hearts that God has touched, we may well exclaim with the poet :

"Compared with this, how poor religion's pride,
 In all the pomp of method and of art,
 When men display to congregations wide,
 Devotions every grace except the heart !
 The pow'r, incensed, the pageant will desert,
 The pompous strain, the sacerdotal stole ;
 But haply, in some cottage far apart
 May hear, well pleased, the language of the soul,
 And in His book of life the inmates poor enrol."

THOMAS BROOKS WROTE :

"You know there is nothing in all the scripture that God stands more upon than purity of religion, than purity of worship, than purity of ordinances, in opposition to all mixtures and corruptions whatsoever. . . . There is nothing that doth so provoke and exasperate God against a people as mixtures in His worship and service ; and no wonder ! for mixtures in His worship are exactly cross to His commands, and pollutions in worship do sadly reflect upon the name of God, the honour of God, the truth of God, and therefore His heart rises against them. Defilements in worship do sorely reflect upon the wisdom of Christ, and the faithfulness of Christ, as if He was not faithful enough, nor wise enough, nor prudent enough, nor understanding enough, to order, direct, and guide His people in the matters of His worship, but must be beholden to the wisdom, prudence, and care of man, of vain man, of sinful man, of vile and unworthy man, to complete, perfect, and make up something that was wanting in His worship and service, &c."

ATTRactions FOR THE WORLDLY.

"Many of us have been pained, and are pained continually, by the introduction into our churches of things for which the 'advanced tastes' of the age have grown clamorous. Costly architectural effect, elaborate music, floral and harvest decorations, &c., are justified on the plea that every good gift God has bestowed, which gladdens eye or ear and brightens the house, may well become an accessory in the worship of the Giver.

"This is plausible at first sight, but hidden behind is the real truth, that persons who are utterly incapable of spiritual worship find their chief church-going attraction in these things, and use them to feed their own tastes, while they delude themselves with the idea of doing God service. . . . Floral decorations, as a rule, are in the hands of the worldly, and we do not hesitate to say from experience that *decoration* is very often *desecration*, through the trifling of the young men and maidens who amuse themselves with it. The life of our churches is being sapped by the presence of this worldly element, and the encouragement given to it.

"'Religion,' Dr. Owen says, 'in the profession of some men, is withered in its vital principles, weakened in its nerves and sinews, but thought to be put off (set off) *with outward gaiety and bravery.*' If it were so in his day, it is not less so in ours. Circumstances vary ; the deceitful heart of man remains unchanged, and it will always crave after the earthly rather than the heavenly."

THE BLESSING.

THE precious love of Jesus fill thy heart,
 And overflow thy soul in every part—
 A fount of living waters welling o'er,
 Expanding, deepening ever more and more.

O may His presence cheer thee on thy way,
 A blessing fresh from heaven, day by day
 Keeping in perfect peace thy trusting soul,
 And exercising o'er thee sweet control!

May Jesus bear thee on His own dear breast,
 Pillow thy head, and bid thee calmly rest,
 Lull thee with sweetest songs from heaven above,
 And soothe thy soul with gentle strains of love!

May He be with thee in the trying hour,
 To give the needed strength, the longed-for power;
 O may He firmly hold and press thy hand,
 Imparting strength to do His loved command!

May He be near when thou art lone and sad,
 Yes, nearest then, to cheer and make thee glad,
 And whisper words of comfort slow and still,
 Breathings of love from love that cannot chill.

May Jesus to thine inmost soul reveal
 The power to know Himself, the power to feel
 The height, the depth of love—the wondrous way
 He leads His chosen on from day to day.

Around thee may His strong and mighty arm
 Shield from all evil, keep from every harm;
 May He perform the faithful kinsman's part,
 Give thee Himself—yes, give His love, His heart.

Assure thee of that love—that He is thine,
 Till thy full heart respond, and say, He is mine!
 Eternal love with love's most tender care,
 Blessing thee always, blessing everywhere.

Stirling Leaflet, by H. H.

CHRIST AS A PRIEST IS

P OWERFUL	.	.	.	Matt. ix. 6.
R IGHTEOUS	.	.	.	Heb. vii. 26.
I MMORTAL	.	.	.	Heb. vii. 23, 24.
E XALTED	.	.	.	Heb. ix. 11, 12.
S AVING	.	.	.	Heb. vii. 25.
T ENDER	.	.	.	Heb. v. 2; xi. 17; iv. 15.

SPIRITUAL VERSUS MATERIALISTIC WORSHIP.

By L. LIESCHING.

I HAVE before me a number of Roman Catholic pictures of "The Queen of Virgins," "The heart of Jesus," "The sacred heart of Mary," "Sweet heart of Mary be my salvation," &c. There is one in which Mary is depicted as bruising the head of the serpent. There is "Good St. Joseph," who is prayed to protect the "Holy and Universal Church." There are other prayers to saints, but there is one thing conspicuous by its absence—there is no reference to the office and work of the HOLY SPIRIT.

Now this is the peculiar and striking feature in all Romish teaching. One might almost expect to read, "We have not so much as heard whether there be any Holy Ghost."

How and why is this? The teaching of the New Testament is so full as regards the office and work of the Spirit. "It is expedient for you that I go away," said our Lord (John xvi. 7); "for if I go not away, the Comforter will not come unto you; but if I go away, I will send Him unto you." Here we see that Christ is to "go away." He does not say He will be "on the altar." No; the condition of the Holy Spirit's being in and with the believer is that Christ must "go away." The heavens must receive Him until the restitution of all things. But Roman Catholic teaching materialises everything. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.)

What the Romanist cannot receive through the medium of the senses he cannot apprehend. He can see a wafer; he can hear certain words spoken over it; he can allow it to dissolve on his tongue; he has assimilated it through the digestive organs; Christ has, he thinks, become part of his corporeal being. So also with the ritualist; and therefore as those who have partaken return to their seats, those seated in the pews in some churches reverently bow to the God who is supposed to have entered the recipients through the mouth!

Tell him that Christ dwells in our hearts by faith, that He is received, not through the medium of the senses, but by a quickening power communicated directly to the individual believer by faith; and that so he becomes the temple of the Holy Ghost; he cannot understand that.

The Romanist can look upon a picture of Jesus or Mary and can see a heart depicted there, and he persuades himself that that heart, resembling a human heart, has something sacred in it; but when we read of the "heart" in Scripture it does not mean the flesh and blood and artery, but the affections; when we read that anyone's bowels are moved towards another it means the mental feeling called compassion; when we read that "the blood of Jesus cleanses from all sin" it does not mean His actual blood, but the life which is in the blood; it means that Christ died in our stead. If we had a vial full of the actual blood

of Christ it could not do us the very least good, and yet this is the belief that is being adopted by thousands who were brought up as Protestants. Do not let us speak hardly of them; they know no better; their teachers are blind as they are. Many of them are earnest, devoted, self-denying men and women; but earnestness is not truth, nor zeal soundness of belief. The Hindu fakirs are intensely earnest in the fearful penances they undergo; so were the priests of Baal. Would these dear but mistaken people study the Bible, earnestly praying for light, it would be given. One reason why we read so little of the Holy Spirit is that He cannot be materialised. He cannot be presented in visible form as an object of adoration. The more spiritual our worship the less need of outward adjuncts. Everything ornate or material in worship is so much withdrawn from its spiritual character. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth: for the Father seeketh such to worship Him." (John iv. 24.)

The readers of *Footsteps of Truth* for the most part know these things; but perhaps it may not have been so generally seen how very much the recognition of the Holy Spirit is wanting in Roman Catholic writings. In arguing therefore with them, and with Ritualists, it will be well to draw their attention more to those passages in God's word which refer to the operation of the Holy Spirit on the individual. It is a line of discourse for which they are not prepared; in fact, it is a line which lies for the most part outside that of argument, and that Spirit which is quick and sharper than a two-edged sword may perhaps effect what argument has failed to accomplish.

A THOUGHT FOR HIGHER CRITICS.

AN old divine once said: "Beware of Bible commentators who are unwilling to take God's words just as they stand. The first commentator of that kind was the devil in the garden of Eden. He proposed only a slight change—just the word 'not' to be inserted—'ye shall not surely die.' The amendment was accepted and the world was lost."

Satan is repeating that sort of commentary with every generation of hearers. He insists that God couldn't have meant just what He said. To begin with, Satan induced one foolish woman to accept His exegesis; now he has theological professors who are of his opinion on these points.

A GLORIOUS AIM IN LIFE.

IN one of his letters to the writer the late Henry Hull said: "What a glorious thing it is to forget every other object and to be aiming exclusively at WINNING SOULS. I seem to want no other idea than this. May it be the motive power of our lives." Truly it was so in his case, and certainly in him will be fulfilled the divine promise, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel xii. 3). Truly "HE THAT WINNETH SOULS IS WISE" (Proverbs xi. 30).

THE CARDIASCOPE.

By W. COLLINGWOOD.

“The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”—HEB. iv. 12.

MEDICAL skill has invented instruments whereby to detect disease in the organs of the body. The recesses of the eye and the throat can be searched, and by the stethoscope the physical conditions of the chest can be diagnosed. But the “heart,” the inner man—who can know it? “I the Lord search the heart” (Jer. xvii. 5). And He has given us an instrument whereby we may see something of its state, a mirror whereby in His own light we may read His estimate of our inmost “thoughts and intents.”

The Scripture above quoted occurs in application of the lesson of the spies. See the dark picture of the people’s rebellion in Numbers xiv. 1–10. Though their language may find no literal parallel in our lips, it too truly describes the thoughts and intents of unbelief which grieves God by refusing to trust His promises, and to take up the blessings He has provided for us in the gift of His Son. In that history we learn their exceeding wickedness, how they provoked God, and the greatness of their folly, how they forfeited the blessing. The Lord had been teaching what were “*His ways*,” when, instead of arming the people to fight Pharaoh, He had struck blow after blow, till at length “His right hand dashed in pieces the enemy.” That was to be *His way* of giving them the land, as He afterwards shewed on their first siege. Not by any blow that they might strike, but by their patient waiting for Him to do it, Jericho was to fall. But they knew not His ways, and that generation refused to go up into His rest. So He swore in His wrath that *they* should not enter therein.

And what less wicked, less foolish, are our unbelieving thoughts, when, not knowing His ways, we harden our hearts instead of entering into what He has provided, either the rest from our own works through the faith in Christ’s finished work for us, or the supply for our needs on the journey, or in the conflict. We may think little of unbelief. But God’s word throws His light on its sinfulness, and detects for us the real nature of the deep-seated disease. We need to apply the divine instrument, day by day to lay our hearts bare to its searchings, and diagnose thereby our true condition. These things of old were our examples, types of us, and are put on record that we should not be as our fathers were, “a stubborn and rebellious generation, that set not their *heart* aright.”

Happy they whom the divine cardiascope discovers to be the Calebs and the Joshuas, in whom is another Spirit, whole-hearted to follow the Lord. May He by His Spirit help us to be like them!

VIRTUE IN JESUS.—“You cannot take a look at Jesus without getting blessing. A woman of *faith* touched Him and was blessed. There is virtue in a *look* as well as in a *touch*.”—*J. Hargrove*.

GERIS HANNA.

ON p. 289 we give the portrait of *GERIS HANNA*, a native Christian of Palestine, whose career has been an interesting one. Born at Beeroth, near Nazareth, he was brought up as a member of the Greek Church. It was while visiting the site of the grave of Lazarus, in 1887, that conscience was awakened, and he entered into the joy of salvation shortly after while staying in Egypt. He immediately entered the "Salvation Army," and after a course of training he was sent to India, where he laboured faithfully for nearly four years. On his return to England, in December of 1893, he resigned his position in the "Army" for conscientious reasons relative to the ordinances of Baptism and the Lord's Supper.



During the past few months Mr. Hanna has been lecturing and preaching the gospel with acceptance and blessing in some of the halls of the *EVANGELISTIC MISSION*, where his clear, forcible addresses have attracted large and interested audiences. He will shortly return to Palestine to "do the work of an evangelist" in connection with the *Jaffa Medical Mission*, and we ask our readers to pray that he may be very successful as a missionary of the cross of Christ in his native land. A "farewell" meeting will be held at *Willesden Hall* on Wednesday evening, September 12th, at 8 p.m.

“EVERY ONE OF YOU.”

*A WORD TO ALL CHRISTIANS ON THE SUBJECT OF GIVING
FOR THE CAUSE OF CHRIST.*

“UPON the first day of the week let *every one of you* lay by him in store, as God hath prospered him.” So wrote Paul to the Corinthians “concerning the collection for the saints,” and not to them only, but to all God’s people to the end of time.

In calling the attention of the members of the church to the apostle’s injunction, perhaps the words which, at the present time, need to be emphasised are those which form the title of this short address.

It is neither safe nor wise to make rash and unfounded statements, but we believe there is sufficient evidence to justify the assertion that probably one-half of the members of the church are giving *absolutely nothing* (or at least nothing more than a few coppers) for the support of Christ’s cause on the earth.

Now, if that is true, as we believe it is, and making every allowance for the cases of wives and children who are dependent and unable to give individually, it points to a very serious state of matters. It indicates that, in the minds of thousands of professing Christians, there is an utter misconception of the obligations laid upon, or rather the privileges conferred upon, those who belong to Christ.

WHO IS TO BLAME?

Many of the rich and many of the poor are giving nobly; but many of the rich, and many of the poor, are giving *miserably*—in fact, are practically giving nothing. And what we desire to bring home to the conscience is the fact that *every* member of a Christian church, to whom God has intrusted any means at all, should not only feel bound to give for Christ’s cause to the very utmost of his or her ability, but should count it one of the *highest privileges* to be permitted in this way to help to spread the knowledge of Jesus and His love. Bishop Hall said, “Well may we think our substance due where we owe ourselves.”

Of course before people give money (at least give from right motives) they must give *themselves* to the Lord, and when they give themselves it implies that they are willing to give their money, as well as their time and talents, to promote Christ’s cause. When people are found to be not giving their money for Christ’s work, it becomes a question which should concern them deeply, whether they have really given themselves to Him or not. Money lies so near to our hearts that it seems scarcely possible for any to give their affections without giving of their means also. Loving and giving always go together, and “duty becomes a privilege when love moves to it.”

The wise men of the east first presented themselves, falling down and worshipping the infant Jesus, and then presented their gifts. “If we be sincere in the surrender of ourselves to Jesus we shall be not unwilling to part with what is dearest to us” when it is required for His service.

“No man enjoys giving until he first gives himself, and then he gives largely, and gives with a will. We all delight to spend on what we love and thoroughly believe in. When we come to possess a Christianity

which we can and do thoroughly believe in, we shall offer in a manner which would have shamed even the donors at the consecration of the temple. *Ye are not under the law, but under grace.*"

In the memoir of the late Mr. William Gadsby, Baptist Pastor in Manchester, the following passage occurs:—

"Mr. Gadsby always insisted that if the truth took possession of a man's heart it would make his hand find its way into his pocket. He was in the habit of preaching for a friend in the ministry who was very poor, and who had in his flock a wealthy member. This man sometimes went to the vestry after service, and professed to have been much blessed under the sermon. Mr. Gadsby at last inquired who he was. The pastor replied, 'He is the greatest mystery I have in the place, he is always saying how much he profits under me, and yet, though he is worth thousands, all he gives toward the support of the place is eighteen-pence a quarter for his sitting.' On Mr. Gadsby's next visit this brother went into the vestry with his usual tale. 'I don't believe it,' said Mr. Gadsby. The man, surprised, assured him it was true. Mr. Gadsby replied, 'Then the Bible cannot be true, for it says, "By their fruit ye shall know them," and if all your fruit is one shilling and sixpence a quarter the root cannot be worth much.'"

Those who grumble or complain of the constant appeals made to the members of churches which are dependent for the support of ordinances upon the free-will offerings of the people forget that giving is properly an act of worship and a means of grace as well as an important evidence, and the appeals are only rendered necessary because so few appear to realise that "Christ's service means complete consecration of life, talents, money, for the purposes of His kingdom."

If Christians gave *spontaneously* and *willingly* (we might almost say *eagerly*), as they ought to do, they would not require to be begged from or collected from; but they would, as God's people in Bible days did, *bring* their offerings as part of their worship. Too many Christians seem to forget that "we are quite as accountable for sins of omission as for sins of commission."

It is pitiful to see how, among certain classes, even in the Christian church, whenever GIVING is required, the people all with one consent begin to make excuse, and such miserable excuses they often are! Some are too rich, and "are expected to give to everything"; and some are too poor, and don't expect to have to give to anything. Some are too old, and some too young. Some want to know what others are giving. Some are "to think about it," and *perhaps* give at a future date, and so on. No doubt there are a few who have absolutely nothing to give, but they are *very* few compared to the numbers who are not willing to give, and who see no reason why they should.

There are numbers of professing Christians in all our churches who greatly dislike sermons on giving, and will not listen patiently to anything on the subject. Why? Because God's Word, if faithfully applied, condemns their own covetousness, and exposes the hollowness of their professions. The love of money is a desperate evil, and far commoner than men care to admit. It is easy to deceive ourselves and our fellow-men in this matter; but if we are withholding what God requires of us,

how shall we answer to Him who sees all things, and to whom every thought and desire and motive of our hearts is known?

How must the hearts of those appear in God's sight who are cold, grasping, and selfish, and who care only for their own things. How many there are who give "the half-offering of Cain," or even dare to repeat "the fatal financial falsehood of Ananias and Sapphira."

"You must look into a man's *heart* to find out how much he is worth—not into his pocket." J. FORBES MONCRIEFF.

NO MORTAL MAN.

A MAN once said to me, "No mortal man will ever make me believe that the man called Jesus Christ was divine."

How true it is that the devil is made frequently to tell the truth by the lips of his emissaries, for the word saith, "*No man can say that Jesus is the Christ, but by the Holy Ghost!*" and when Peter acknowledged this truth concerning the Christ, our Lord said, "*Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*" Added to this is our personal experience, for most of us remember how once we tried to believe, but found that the thing was far away and beyond the conception of "mortal man" and his carnal mind, and that until the Holy Ghost bears witness to our regenerate nature that Jesus was the Christ, we neither believed in His person nor sought His mediation.

"Mortal man" cannot always make his fellow mortals believe in some things purely mortal, however true they may be. How much less shall "mortal man" make—or enable—his fellow mortals to believe in things immortal? Everything of a spiritual nature belongs to the domain of the Spirit, and he who acknowledges that Jesus is the Christ is born of the Spirit, and is the subject of a heavenly and spiritual revelation.

The world of mortal beings by mortal wisdom know not God, hence the preaching of the cross is foolishness unto them. True, man may by reasonable wisdom see and understand the way of salvation as declared in the word; ah! and preach it too, and contend for the doctrines of the faith. But to *believe it*, to bow before it, to mould one's life by it, to love the person of Christ whom it all concerns, to cast one's only hope for time and eternity into His hands, believing all He tells us, submitting to all His providences, hoping for all His promises, and receiving the truth in the love of it, is not the province of "mortal man." Here, my soul, thou canst stop and meditate a little, and draw a little comfort out of God's free grace, and eat thy morsel of bread, steeped in the dew of heaven, for thou hast heard the voice of the Son of God saying unto thee, Live; thou hast had thine heart eased of the aching dread of sin's penalty, for the monarch of the tomb has lost his hold on thee, and the Monarch of the skies, having passed through the gloomy portals of the dreaded vault, robbing sin of its sting and the grave of its victory, hath cleared thy way for an abundant entrance into the world of immortal bliss. No "mortal man" *could* have shown thee this. No thanks then to "mortal man" for what thou art and what thou art to be.

Pastor S. T. BELCHER.

BIBLE READINGS.

507.—CHRIST IS ALL AND IN ALL.

“The Alpha and the Omega.”—REV. i. 8; xxii. 13.

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|-----|-----------------------|-------|-----------------------------------------------------------------|
| 1. | Christ is the Saviour | . . . | Our Salvation comes from Him (Gal. iv. 4, 5). |
| 2. | ” | ” | Life . . . Assurance is through Him (John vi. 47). |
| 3. | ” | ” | Master . . . Joy in His service (Luke x. 17, 20). |
| 4. | ” | ” | Prophet . . . Times are in His hands (2 Tim. iv. 18). |
| 5. | ” | ” | High Priest . . . Acceptance through Him (Heb. vii. 24, 25). |
| 6. | ” | ” | King . . . Reign is with Him (Rev. xi. 15). |
| 7. | ” | ” | Shepherd . . . Wants He supplies (Ps. xxiii. 1). |
| 8. | ” | ” | Vine . . . Union with Christ (John xv. 4). |
| 9. | ” | ” | Living Water . . . Thirst is quenched (, iv. 14). |
| 10. | ” | ” | ” Bread . . . Souls are satisfied (, vi. 33). |
| 11. | ” | ” | Lily . . . Purity is from Him (Matt. v. 8). |
| 12. | ” | ” | Root . . . Growth is from Him (Eph. iv. 15). |
| 13. | ” | ” | Righteousness . . . Covering is in Him (Jer. xxiii. 6). |
| 14. | ” | ” | Sanctification . . . Renewal in His Image (1 Peter i. 2). |
| 15. | ” | ” | Healer . . . Restoration is from Him (Luke viii. 49). |
| 16. | ” | ” | Brother . . . Companionship with Him (, xxiv. 36). |
| 17. | ” | ” | Friend . . . Help is from Him (Isa. xxx. 19). |
| 18. | ” | ” | Truth . . . Settlement is in Him (1 Peter v. 10). |
| 19. | ” | ” | Teacher . . . Instruction is from Him (Matt. iv. 23 ;
v. 1). |
| 20. | ” | ” | Mighty God . . . Strength is from Him (Isa. xxvi. 4). |
| 21. | ” | ” | Prince of Peace . . . Peace is <i>in</i> Him (Eph. ii. 14, 17). |
| 22. | ” | ” | Physician . . . Diseases are cured (Ps. ciii. 3). |
| 23. | ” | ” | Light . . . Darkness is removed (Luke i. 79). |
| 24. | ” | ” | Sun . . . Brightness is from Him (Mal. iv. 2). |
| 25. | ” | ” | Sin-bearer . . . Sins washed away (Heb. ix. 26, 28). |
| 26. | ” | ” | Deliverer . . . Freedom is through Him (Rom. viii. 2). |
| 27. | ” | ” | Rock . . . Foundation is <i>upon</i> Him (Isa. xxxii. 2). |
| 28. | ” | ” | Door . . . Way to heaven (John x. 9). |
| 29. | ” | ” | Morning Star . . . Redemption draweth nigh (Rev. xxii. 20). |

“The fulness of Him that filleth ALL IN ALL” (Eph. i. 23).

“Are you ‘filled with ALL the fulness of God’ *in* Christ?” (Eph. iii. 19).

HARRY ROSE.

508.—SEVEN “THOU HASTS” IN PSALM XXX.

- I. *Salvation*.—“*Thou hast lifted me up*” (v. 1).
- II. *Sanctification*.—“*Thou hast healed me*” (v. 2).
- III. *Resurrection*.—“*Thou hast brought up my soul from the grave*” (v. 3).
- IV. *Preservation*.—“*Thou hast kept me alive*” (v. 3).
- V. *Established*.—“*Thou hast made my mountain to stand strong*” (v. 7).
- VI. *Exultation*.—“*Thou hast turned for me my mourning into dancing*” (v. 11).
- VII. *Separation and Gladness*.—“*Thou hast put off my sackcloth, and girded me with gladness*” (v. 11).

F. E. MARSH.



NOTES FOR THE MONTH.

“OUR SUNDAY SCHOOL TREAT— HURRAH!”

How happy they look, these children of our Stretham Sunday-school, on the day which they anticipate with so much pleasure for months before, when, amid the green fields and hedgerows, they ramble, race, and romp in the liveliest fashion, and kill their appetites by consuming the abundant fare provided for them by the generosity of benevolent friends, whilst they exercise their lungs in the heartiest of singing and shouting. A merry band indeed! the sight of whose happy faces would move even a miser to contribute toward making the youngsters glad on these annually-recurring red-letter days.

Let the reader conceive what it is to transfer the children from the back streets of London, with their overcrowded population and almost stifling atmosphere, to such fields and hedgerows as are here pictured; and this boon has

already in a great measure been secured to the children in our Sunday-schools in connection with the EVANGELISTIC MISSION, of which the above forms a branch, the expense of which in some cases has been raised by those connected with the respective branches, but in others through our General Funds.

We have been able to send a few mothers and children into the country and by the seaside for A WEEK, and in some cases for A FORTNIGHT, and we are very desirous of extending this to others during the present month if our readers will help to supply the needed funds.

By special arrangements which we are able to make, this can be done at a cost of 10s. per week for each adult, and 5s. per week for each child.

* * *

TENT MEETINGS.

WE rejoice to say that the meetings in the large new marquee erected in Upton Lane, Forest Gate, E., continue to be marked by considerable interest

under the charge of Mr. J. J. Sims, who has continued his Bible lectures every afternoon (except Saturdays), and has preached the gospel every evening, assisted from time to time by many other friends. Four services are held on Sundays, about one thousand people being crowded into the tent in the evening. But, better still, many are testifying to having received the grace of God, bringing salvation, while believers have been helped to increased knowledge of grace and truth, and stirred to greater diligence in the Lord's service.

The interest has been such as to warrant the continuance of the meetings through the first half (at least) of September, when we trust a still greater host will be gathered to the glory of God.

* * *

FOREST GATE.

OUR August Bank Holiday Meetings this year were held in the commodious tent in Upton Lane, and proved times of unusual refreshment and blessing to a numerous and deeply-interested audience.

The afternoon conference was addressed by Mr. George Hucklesby, from Prov. iv. 18, supported and enlarged by several portions of God's word, enforcing upon us the obligation to walk uprightly in this evil age, dwelling on the blessedness of the man who thus walks with God in that path which shines more and more unto the perfect day. This sententious address held a large company with sustained interest and profit. He was followed with a characteristic address crowded with startling anecdotes of personal reminiscences by Mr. Wm. Day, the evangelist.

The evening gathering was very large. The meeting was opened by a few verses from Luke i. 68-75, with a short address by Mr. Abraham Wallis, the fact that Christ came to deliver us *from* our enemies—not in the sense national and military, as some would suppose, but in the sense *personal and spiritual*, was pointed and enforced.

The enemies He came to save us from are those which mar our peace and ruin our character; viz., anger, wrath, malice, evil-speaking, covetousness, unclean-

ness, idolatry, and a legion of such bad lodgers, which take possession of our hearts and effectually bar the door, so long as they are indulged, against an indwelling Saviour; and the prayer earnestly desired that He who came to save would save us from this evil host and Himself come and dwell in our hearts richly by faith. Mr. Sims followed, adding the obligation upon all, that *being delivered*, we should serve God without fear, in holiness and righteousness all the days of our lives.

Mr. Russell Hurditch then followed. His pegs for thought were passages from the word of God, 2 Cor. v. 20—Christ beseeching sinners to be reconciled to God. This grand subject fairly fired him as he unfolded the goodness, long-suffering, and yearning compassions of the Saviour for sinful men, contrasting it with the ingrate perverseness and strange indifference of the many, deeply impressed us all.

His second "*beseech*" was 2 Cor. vi. 1, when the apostle as a worker, together with his Lord, beseeches us to receive *not* the grace of God in vain, and with much power and unction he seconded the "*beseech*" of his Master. I am sure scores of the audience must have been brought to the point of decision as our dear friends pressed the battle to the gate.

His third and last "*beseech*" was Rom. xii. 1, where the Holy Ghost calls us to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

At the close of this most blessed Conference many decided for Christ, and it was long after 10 p.m. before all the anxious souls were lovingly dealt with by the Christians present. We are confident the day will declare in no uncertain manner the many who that evening were born again.

It is matter for deep thankfulness that every day since the tent was pitched souls have been saved. Several of the churches, as our dear minister said today, have been roused from slumber and death to a state of animation and life, and large numbers of this populous suburb have received blessing through these tent services.

ABRAHAM WALLIS.

* * *

ON GIFTS AND GIVING.

ONE who expressed gratitude for the profit derived from reading *Footsteps of Truth* wrote: "What a power there is in earnest prayer—how quickly it reaches

our Father's ear! I wish I could send you a good contribution for the blessed work in which the Lord is using you, but I send a little to use as most needed. 'The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace.'" (£1 enclosed.)

Stewards of the Lord's money do well not to wait till they can send large amounts to Christian work, but to use what they have, as the smaller amounts may prove *seasonable* help.

* * *

WE have been deeply touched by several kind letters from friends who have lost nearly their all in recent commercial disasters, but who yet, out of their greatly reduced incomes, wish still to show their earnest sympathy with the work of the Evangelistic Mission, and send on smaller amounts, often involving personal sacrifices; while many domestic servants may also be numbered amongst the best friends of the Mission, sending liberal donations out of their hard-earned savings, and many young people help by collecting amongst Christian friends for our building and other funds. We shall be glad to forward collecting cards to any who are willing to do likewise.

* * *

TEXTS accompanying contributions often prove words of comfort and encouragement, as in the case of the following: Miss C. sends £1 with the text "Certainly I will be with thee."

* * *

ANOTHER friend sends 10s. out of overdue accounts paid.

* * *

ANOTHER: "I enclose cheque for £5 to help you in the E.M., knowing you are doing a good work."

* * *

ANOTHER: "We feel it a *great privilege* to be able to send a contribution."

* * *

SOME who are not able to contribute money might follow the example of one lady who says, "Please accept this little donation of 10s. to put to any branch of the Mission you prefer. It is the proceeds of the sale of a piece of work made for the Mission."

* * *

A GENTLEMAN having read our books, *The Great Commission* and *Watching for Souls*, in sending a contribution from a friend, writes: "I have the pleasure

to enclose a cheque for £25 for the General Fund of the Evangelistic Mission . . . Wishing you every success in your work."

* * *

A FRIEND, enclosing a cheque for £5, says: "I trust you will get in the amount required. May the Lord incline the hearts of His people to send in willingly. I enclose a small help, with my *cordial* and *Christian love and sympathy*."

* * *

AN anonymous friend ("M.S."), who received a collecting card at the annual meeting with squares, which when filled would represent 10s., writes: "I collected 6s. on the card, and made up the rest myself, as I thought five holes (in each square) would be better than one." Consequently with the card came gold for £2 10s. toward the £10,000 asked for for the present year.

* * *

DOWN-GRADEISM in *doctrine* has developed with enormous rapidity since the late Mr. C. H. Spurgeon bore his faithful and fearless testimony, and down-gradeism in church and chapel *methods for raising funds* have likewise become more and more apparent since Mr. Archibald Brown issued his faithful protest, embodied in his little booklet, *The Devil's Mission of Amusement*. Posters are now frequently met with announcing dramatic performances, Mohawk minstrels, dancing parties, bazaar raffles, &c., &c. for this purpose. But here is one of a still grosser form, as recorded in the *Daily Chronicle* for July 24th:

"PUGILISTIC EXHIBITION IN AID OF A CHAPEL FUND.—James J. Corbett, the champion pugilist, arrived yesterday in Ballinrobe, the town in which his father was born. He was received by thousands of people at the station, and was carried to his hotel. He afterwards gave a performance in aid of the fund for a new chapel which is being built by the Rev. James Corbett, his uncle. People came by excursion trains from the adjoining districts to see Mr. Corbett, and he was presented with numerous bouquets as well as an address of welcome."

Surely if the much-vaunted Darwinian theory of the origin of the human species from the monkey were true, it would seem that man was rapidly devolving to his original kind. Fancy a chapel whose foundations are laid in such a soil!



BROWNLOW NORTH, B.A., Oxon.

See next page.

REMINISCENCES OF THE LAST REVIVAL.

No. 1. BROWNLOW NORTH, B.A., Oxon.

A SUCCESSFUL SOUL WINNER.

AMONG the many the great revival years from 1859, *ing instances of the magnified in the life Mr. Brownlow North, with this number. Truly shining light, and his panied with the quicken-Spirit, and, like many it one of the greatest have been brought in friendship with this whose character was*

Brownlow North was born on the 6th January, 1810, and was a grand-nephew of Lord North, the celebrated Prime Minister to George III., not a little of whose characteristic abilities and genius re-appeared in him.

We give the story of his awakening as graphically told by himself: "It pleased God," he says, "in the month of November, 1854, one night when I was sitting playing at cards, to make me concerned about my soul. The instrument used was a sensation of sudden illness, which led me to think that I was going to die. I said to my son, 'I am a dead man; take me upstairs.' As soon as this was done I threw myself down on the bed. My first thought then was, Now, what will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell, and what good will all these things do me, for which I have sold my soul? At that moment I felt constrained to pray, but it was merely the prayer of a coward, a cry for mercy. I was not sorry for what I had done, but I was afraid of the punishment of my sin. And yet still there was something trying to prevent me putting myself on my knees to call for mercy, and that was the presence of the maid servant in the room lighting my fire. Though I did not believe at that time that I had ten minutes to live, and knew that there was no possible hope for me but in the mercy of God, and that if I did not seek that mercy I could not expect to have it, yet such was the nature of my heart and of my spirit within me, that it was a balance with me, a thing to turn this way or that, I could not tell how, whether I should wait till that woman left the room, or whether I should fall on my knees and cry for mercy in her presence. By the grace of God I did put myself on my knees before that girl, and I

pleasing reminiscences of extending over several none furnish more striking Lord's grace and power and labours of the late whose portrait we give he was a burning and a preaching was ever accompanying energy of the divine others, the writer counts privileges of his life to contact and personal eminent servant of Christ, unique in many respects.

believe it was the turning-point with me. I believe that if I had at that time resisted the Holy Ghost—of course, I cannot say, for who shall limit the Holy Ghost?—but my belief is that it would have been once too often. By God's grace I was not prevented. I did pray, and though I am not what I should be, yet I am this day what I am, which at least is not what I was. I mention this because I believe that every man has in his life his turning-point. I believe that the sin against the Holy Ghost is grieving the Spirit once too often!"

On the following day he announced publicly to his friends staying in the house, and to others by letter, that from that instant he had become a changed man, a resolution to which in the strength of the Saviour he was enabled to adhere.

For some time, however, he passed through a dreary experience of darkness and distress, and his mental and spiritual conflicts were of the most terrible kind; but gradually light dawned and scattered from the mind the mists of doubt and fear, as he learned to hang for his life upon the naked word of God, feeling that, and that only, which had divine authority, and was fully inspired by the Spirit of God, could afford ground for hope and confidence for such a sinner as he was; and on one occasion, when suffering from one of these mental and spiritual conflicts, he struck his hand forcibly upon his open Bible, and said, "God helping me, I will stand or fall by the Lord Jesus Christ. I will put my trust in His truth and in His teaching as I find it in the written word of God; and doing that, so sure as the Lord Jesus Christ is the truth, I must be forgiven and saved." And at length he was delivered out of all his distresses and perplexities through the word and by the Spirit of God, and we shall give his description of his deliverance in his own words. "I had risen from my bed in my soul-agony, for I was many months in trouble about my soul, though I need not have been as many hours, if I had only had faith to believe in Jesus Christ, and to make my own heart a liar; but my own heart told me I was the chief of sinners, that Paul, who called himself the chief, was not to be compared—no, neither was he—to me, and that there could be no hope for me; and for months I believed my own heart. One night, being unable to sleep, I had risen and gone into my closet to read the Bible. The portion I was reading was the third chapter of Romans; and as I read the twentieth and following verses, a new light seemed to break in on my soul. 'By the deeds of the law there shall no flesh be justified in God's sight.' That I knew. But then I went on to read, 'But now, *now*, the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.' With that passage came light into my soul. Striking my book with my hand, and springing from my chair, I cried, 'If that scripture is true, I am a saved man! That is what I want; that is what God offers me; that is what I will have.' God helping me, it was that I took THE RIGHTEOUSNESS OF GOD WITHOUT THE LAW. It is my ONLY hope."

Now could Brownlow North utter, with a depth and fulness of significance which few could surpass, the inspired song which a few

years afterwards became the favourite and characteristic hymn of praise of young converts in the great Irish Revival of 1859-60.

“He took me from a fearful pit,
And from the miry clay ;
And on a rock He set my feet,
Establishing my way.

“He put a new song in my mouth,
Our God to magnify ;
Many shall see it, and shall fear,
And on the Lord rely.”

Psalm xl. 2, 3 (Scotch Version).

His sense of the enormity of sin became very deep, and his conception of the realities of eternity and the wrath to come was most intense, blended with an unspeakably grateful appreciation of the infinite preciousness and efficacy of the blood of Christ.

On the first page of the New Testament which he began to use on New Year's-day, 1855, was the affecting inscription, “*B. North, a man whose sins crucified the Son of God.*”

“I am not an authorised preacher,” said he on one occasion, “but I will tell you what I am : I am a man who has been at the brink of the bottomless pit, and has looked in, and as I see many of you going down to that pit, I am here to ‘hollo’ you back, and warn you of your danger. I am here also as the chief of sinners, saved by grace, to tell you that the grace which has saved me can surely save you.”

His earliest service for Christ was in the form of tract distribution, when, on resolving to do something for Christ, he put a number of tracts into his pocket, and went into the most secluded part of Elgin, in which he was living. The first person he met with was an old woman, who amazed him by accepting his tract without laughing at him. To another old woman whom he saw coming down the road he presented another tract, and she received it with thanks. The third he gave to a policeman, who said, “Thank you, Mr. North.” He recorded it as his experience, after fourteen years' trial, that only on one occasion was a tract refused, and that was by a professed infidel ; and yet he had systematically given away tracts to persons of all ranks, in all sorts of places. Very few Christians can be preachers like Brownlow North, but there are none who cannot be tract distributors.

He then ventured on public speaking in cottage meetings, and shortly after essayed open air preaching, in which he soon riveted and retained the attention of all. Into this he threw himself heart and soul, often being forced to stop through sheer exhaustion, though on one of the earliest occasions many of his audience cried out, “Go on, sir, we want to hear more” ; but he was physically unable to say more, on which an old man exclaimed, “Sir, your words should be written in letters of gold.”

Subsequently Mr. North received invitations to conduct evangelistic services of all kinds. “Opinions differ,” says his biographer, “as to whether he should have remained silent for a longer period after his conversion ; but looking back upon his ministry, it will be manifest that he

entered upon it just at the right time, so far as man can judge, with regard to the Lord's gracious purposes concerning our beloved land. He was sent a preacher of the stamp of John the Baptist to awaken dormant souls and break up the fallow ground, and by ploughing deep into men's consciences to prepare them for that flood of blessing which was to follow in the course of two or three years in the revival of 1859-60." In many parts of the United Kingdom Mr. North travelled, preaching the unsearchable riches of Christ, with a pathos, power, and result we have never seen excelled, and scores could be found bitterly weeping under the deepest possible sense of their sinfulness and peril, while many subsequently called on him in deep anxiety about their souls, as many as one hundred young men alone, besides many other persons having done so within a fortnight.

Brownlow North had the gift of uttering great truths in few words. From the marginal notes in his annotated Bible we take the following :

"Nothing is too hard for God, not even my heart (Matt. iii. 9).

"The whole question is not whether sin tempts or not, but whether it reigns or not (Matt. iv. 1).

"The devil has gained the whole world, and lost his own soul. Who would change places with him? (Matt. iv. 8).

"Are we speaking for Christ as we have opportunity? If not, we are still in the possession of a dumb devil.

"Good ground (Matt. xiii. 8). The seed is always good, the fault was in the ground.

"Human reason always tends to a wrong conclusion upon spiritual things (Matt. xvi. 7).

"The only thing Jesus ever cursed on earth was a barren professor (Matt. xxi. 19).

"The end of human reason is outer darkness (Matt. xxv. 30).

"A man is not saved by his works, yet his works bear witness of Him whose he is (John v. 36).

"The Christian has no right to expect better treatment from the world than Christ received.

"The Philippian jailer was an unconverted man, an anxious enquirer, a believing, baptised, rejoicing, working Christian, all in one hour.

"To be anything out of hell is undeserved mercy.

"Who can be so safe as the man to whom God will not impute sin?

"When once God gives a sinner to Christ, or Christ to a sinner, He never changes His mind.

"The faith that does not stand by the power of God will not stand at all.

"A great truth is stated in the first three chapters of 1 Corinthians; viz., that man thinks God's wisdom foolishness, and that God thinks man's the same.

“Would that it could be said of every minister that he used ‘great plainness of speech’ (2 Cor. iii. 12).

“Old Christians must not stand still; they must advance and get up higher, that the younger ones who are seeking to enter may not be hindered.

“To the careless sinner God says, ‘Fear.’ To the returning sinner He says, ‘Fear not.’

“The precise moment will come when you will have been five minutes in eternity.

“If you believe in feeling, where are you when the feeling is gone?

“A Christian is not afraid of death, but of sin; an unconverted man is not afraid of sin, but of death.”

Deep humility characterised this dear servant of God, while his reverence for the Holy Scriptures and firm conviction of their clear teaching on the great fundamentals of the Christian faith, were very apparent. Full well do we remember his visit to London as the friend and guest of Mr. J. E. Mathieson, when he gave addresses in halls, theatres, Y.M.C.A. rooms and other buildings, including Stafford Rooms, where we were then labouring for Christ, his ministry on every occasion being marked with power and followed with the most gracious results. His audiences at times seemed literally transfixed with terror as they listened to Mr. North’s description of the sinner’s estate and danger. “I only remember,” says one who was converted at one of these services, “that I felt, under his preaching, there was really a heaven and a hell, and Mr. North believed in both.”

The tracts and small books which were published giving Mr. B. North’s addresses, &c., are still on sale, and we should rejoice to know that tract distributors and others were largely using them.

Eternity alone will reveal how many thousands this true man of God was the means of winning to the Saviour. All too soon, apparently to us, came the call “Up higher,” and on November 9th, 1875, he passed to the land of rest and reward. A friend who was with him during the last hours thus records his closing testimony: “I drew near him and took his hand, saying, ‘Do you know me, North?’ He looked up, and with a smile pronounced my Christian name. It was touching, as he continued to hold my hand, to look on him lying there, like a weaned child, able to speak only in whispers, and slowly, and with an effort. He again looked at me, and said very softly, ‘Jesus came to me and said, “I will never leave thee nor forsake thee,” and up to this time He never has. But,’ he added, ‘I have been a beast.’ I said, ‘I have often thought that the verse on which I should like to die is, “The blood of Jesus Christ His Son cleanseth us from all sin.”’ ‘That,’ he replied, ‘is the verse on which I am now dying. One wants no more.’ I said, ‘This dying is what you and I have often spoken of.’ ‘Often,’ he answered. ‘Have you peace?’ ‘*Perfect peace,*’ he said, with such meaning. I proposed to pray, to which he gladly assented. After a short prayer he wiped his moistened eyes, and I had to leave him. That was the last expression of his faith and hope. But a day before that

he had said, 'I used to have a great terror of death, but that is quite gone from me; I have no fear of it now; I am resting on Christ.' He also at that time said to one standing by, 'You are young, in good health, and with the prospect of rising in the army—I am dying; but if the Bible is true, and I know it is, I would not change places with you for the whole world.' As I looked at him, he seemed like a great ship of war slowly entering the harbour, the sails all furled, the guns unshotted, the excitement and the perils of the voyage over, and the desired haven reached. The next day the gates were swung open, and he spent that first five minutes in heaven, of which he often used to speak, when he was wont to imagine that Christ would come to him, when He saw his amazement, and say, 'Said I not unto thee, if thou wouldest believe, thou shouldest see?'"

We are indebted to the very interesting biography of Mr. Brownlow North written by the Rev. Kenneth Moody Stuart, M.A., published by Hodder and Stoughton, 27, Paternoster Row, for most of the facts related in these "Reminiscences" of the Revival, which we purpose to continue in the next two numbers.

IT IS BETTER FURTHER ON.

Hymn which Mrs. Piper used to sing at meetings, and to sick people, thereby carrying comfort to many hearts.



HEAR it singing, singing sweetly,
Softly in an undertone,
And singing as if God had taught it,
"It is better further on."

By night and day it sings the same song—
Sings it when I sit alone;
And sings it so my heart may hear it,
"It is better further on."

It sits upon the graves and sings it—
Sings it when my heart would moan;
And sings it when life's shadows darken,
"It is better further on."

Still further on! Oh! how much further?
Count the milestones one by one!
No! No! no counting, only trusting,
"It is better further on."

DAVID'S RESTORATION.

Notes of an Address by ROBERT C. CHAPMAN.

PSALM II.

IT was his view of the holiness of God that made the Psalmist say, "Against Thee, Thee only, have I sinned." By the holiness of God he measured his guilt; hence that deep word, "Against Thee only." He afterwards speaks of blood-guiltiness; but he does not begin with the murder. He begins with God's holiness, in self-judgment and confession, and then he goes into the secrets of his conscience, his inner man. "Behold, I was shapen in iniquity." Mere natural conscience begins with the harm done to man. God is shut out. Natural conscience is one of the chief weapons in Satan's hands, for it begins with shutting out the holiness of God, and looks round like the Pharisee in Luke xviii., saying, "God, I thank Thee that I am not as other men are." All this is reversed when the Spirit of God reveals God's holiness to the sinner. If you can measure the holiness of God, you may measure the guiltiness of sin; not till then will you know it.

Another mark of the Psalm is the uncleanness of sin. Natural conscience may be awakened to fear of punishment. Time will come when men will say, "Hide us from the wrath of God and of the Lamb." This is only natural conscience, not sense of the uncleanness of sin. In David it is the Spirit of God waking him up through the message of Nathan, and he *abhors himself*. How much dread of punishment is here? Not a whit. In Cain it is only fear of punishment. In David only abhorrence of the uncleanness of his heart. Note his allusion to the leper, his needing to be purged as such with the hyssop, and then his knowledge of God, "Wash me, and I shall be whiter than snow."

When a child of Adam comes to true self-knowledge in the sight of the cross, to perceive God's unspeakable gift, the Lord of glory who proved all His glory on the Cross—for creation shewed only a little of His glory—he owns himself utterly abominable, but he sees himself purged. David might not see it as we see it now, but he saw by the promise the coming Christ.

To all here who have not received Christ let me say, If you would escape the wrath to come, and not only that, but have peace with God, would taste of true happiness, there is no taste of it without pardon of sin, for God is shut out till sin is forgiven. You can taste of happiness only through the blood of Christ.

Turn to Psalm xxxii. "When I kept silence, my bones waxed old through my roaring all the day long, my moisture is turned into the drought of summer." I cannot help affirming that the next best thing to possessing God's peace is to have no peace at all. Other peace is the devil's peace. In mere *religion* there is no life, only self-deception. There is life only in Christ. What a mercy when God does not suffer a child of Adam to enjoy peace without pardon!

"I acknowledged my sin unto thee." What then? Often an awakened sinner thinks God has been keeping him waiting, instead of his keeping

God waiting. He has not a moment to wait. "And Thou forgavest the iniquity of my sin." It is because of unbelief, because he does not go to the root of the matter, but is trying to get some good thing out of an evil root. The Psalmist *confesses*. God is not slow to forgive when forgiveness is sought in His own way.

To return to Psalm li. We find here prayers that in the after-life of David were abundantly answered. A child of God that in his ordinary walk has been exercising himself to have a conscience void of offence toward God and toward men, if he be entangled by Satan, whatever the depth of his fall, he will rise. If before his transgression he has been slack, neglecting scripture and prayer, he rarely is found to rise after his fall to a higher measure of communion with God than before his fall. The rise of David made its mark in every step of his after-life. There are those who say, "How can this be a man after God's own heart?" Look at Scripture; all the dealings of God mark him out that he must be a man of God.

"My iniquity is ever before me." Blotted out by God, but ever before David. This was needed in order fully to justify the dealings of God. Nathan, when he woke up the conscience of David, not only said, "The Lord hath put away thy sin," but told him of judgments that must fall on him, needful not only for David himself, but by way of instruction and warning to all after.

Whatever the sufferings of Job, they were not to be mentioned with the sorrows of David. Job's three friends charged him with iniquity. He knew they meant well. How touchingly he says, after their accusations, "Have pity on me." He saw their hearts were faithful. But Job had a good conscience, and when purged of the dross he was restored to double honour. Compare Job's trials with David's (to pass over the sin and murder of Amnon) in Absalom's rebellion. What must have been his heart-sorrows! But they were a chastisement of God. His repentance went deeper and deeper still by chastisement (see 2 Sam. xv. 25). "Carry back the ark. If He say, I have no pleasure in thee [that is as *king*] let Him do to me as seemeth good unto Him." In human history you cannot find a record like this. The greatest sovereign in the world, in a moment cast down from his throne by his own son, how came he to be able to say this? "If He have no pleasure in me." What is a kingdom without the approval of God? There is no history comparable to the Bible, no such record elsewhere as this. Here is the secret: "My sin is ever before me." Therefore he did not need a moment's time to adjust himself to the discipline of God. What depth of repentance, of communion with God! He had been wont to walk with God before his fall, and now he reaches a higher state than ever before.

Next comes Shimei's cursing, "Thou bloody man. God hath returned upon thee the blood of the house of Saul." When Abishai would have taken off his head at a stroke, David answers, "Let him curse; for the Lord hath bidden him." It was not to excuse Shimei's falsehood; it meant, "I remember what Shimei forgets; God does not suffer Shimei to remember it. All the world knows I have spared Saul. Let him curse!" He dealt immediately with God, shewing his deep acquaintance with Him in his

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constantly growing self-judgment. Let those who cavil learn to commend this man of God. Pass on to chapter xviii. All Absalom's wickedness could not crush out David's love to his son. "O my son," not my *wicked* son, but "Would God I had died for thee." Again I repeat, the sufferings of Job are not to be compared with the heart-sorrows of holy David. I say this to bring to light that God, as Father, dealt in discipline, shewing his indignation at David's sin, but all the while drawing out the "man after God's own heart."

The close of 2 Sam. exhibits the desperate evil of the natural heart, except as grace may restrain, or if that is withdrawn for a time as in the case of David here. He does not repeat the same transgression, but it comes out in pride and self-exaltation. Moses had been commanded twice to number the people, and the atonement money had been paid. David was not commanded to number. He forgot God for the time, and sought his own glory. At Nathan's reproof he said, "I have sinned." Here he says, "I have sinned *greatly*." It was the depth and tenderness of his conscience, awakened not by another Nathan, but because of his customary communion with God. And when the Lord, having heard, sends Gad to give him choice of three things, David says, "Let me fall into the hands of the Lord, for very great are His mercies." See how God deals with this confiding repentant one. He answers him by fire from heaven upon the altar of burnt-offering, putting this highest honour on him, in addition to all the honours He had bestowed; then settling the place for the Temple, and giving him the pattern.

Let us take our farewell of David by looking at the end of 1 Chron. xxix. 10. The greatest man in the world has become the humblest of men. Read all the passage. It is all "*Thou, Thine, Thee, Who am I?*" This is all Thine own, willingly offered to Thee." So David dies in a good old age, full of riches and honour, and Solomon his son reigns in his stead.

We have two great advantages David had not. Some indeed now are in high places, by natural birth or circumstances. David was *called* to be a king. We are content with mean things. What we have is better, Christ at the right hand of God, and His Spirit sent down as the Comforter. David no doubt apprehended in some measure the coming glory of Christ. We know that the Son of God is come. What manner of persons ought we to be in all holy conversation and godliness?

David was most happy in what he knew. If we walk with God it will be so with us. Happiness is wholly and solely for the children of God. It is impossible without two things—*forgiveness* and *approval*—having the testimony that we are pleasing God. Again, to others I say, it is impossible for you to be happy without the love of God as the spring of your happiness. It is not to be found in circumstances or position, but only as it is written, "I saw a pure river of water of life, proceeding out of the throne of God and of the Lamb."

MEANS OF GRACE.—"You may live in a glass house, but all will be thick darkness if the sun is below the horizon; so you may live amidst abounding privileges, but the soul will be dead and dark if Christ shines not there."—*C. Campe.*

THE ASCENT OF THE ARK.

PSALM Lxviii.

By JOHN GRITTON, D.D.

THERE were two ascents of the Ark in the reign of David. The first was from the house of Obed-Edom, of which the account is given in 2 Samuel vi. vii., and 1 Chron. xv. xvi. The second ascent took place about five years later, on the completion of the war with Ammon, when the capital city, Rabbah, fell into the hands of David and Joab; and the victors, with David at their head, returned to Jerusalem in great gladness, bringing with them the Ark of God, and therewith immense spoils and a host of captives. This ascent is recorded in 2 Samuel xii. 26-31, and 1 Chron. xx. 1-3. That on this occasion the Ark of God was in the host we learn from the words of Uriah to David, recorded in 2 Samuel xi. 11.

No positive evidence can be adduced to connect the 68th Psalm with one ascent of the Ark rather than with the other. Commentators have, as a rule, regarded the psalm as a triumphal ode, written on the occasion of the earlier ascent, when the Ark was first carried into the tent which David had prepared for it on mount Zion. But there are certain characteristics of the psalm, and certain coincidences between it and the records of the events connected with and following the victory over Ammon, which seem to prove that the psalm is a triumphal march-anthem, prepared with reference to the home-coming of the king and his victorious and spoil-laden army after the fall of Rabbah. The prominent and intense militaryism of the psalm far more befits the home-coming of a great army than a joyous procession in times of peace. Wellnigh every verse of the ode vibrates with the cry of a victorious soldier. This feature marks the event commemorated as that of the second ascent. The quotation from Numbers x. 25, which constitutes the first verse, befits the march of a great host following the Ark of God. Look again at verses 5 and 6. Many brave men had fallen in the war. The cry of widows and orphans would mingle with the cry of victory. It had been a fierce war, and there would be many victims. The Ammonites had hired 32,000 chariots from the three Syrias (1 Chron. xix. 6, 7), but what were they? The chariots of God were "many thousands" (v. 17). More than one angel to a chariot, and with each angel the power of God.

The mention of "Salmon" and "Bashan" (vv. 14, 15) falls in rather with the close of a war which had reached northwards to Syria, than with the results of a conflict in which Philistia had captured the ark of God. Again the people are gathered from Bashan—they come back from a north-eastern war field (v. 22). Once again the "multitude of captives" (v. 18) suits the second ascent from Rabbah. David brought out the people of Rabbah and other cities—enslaved them, and set them to toil as captives with "saws and harrows and axes." These are but a portion of the internal evidences from which we conclude that our psalm commemorates the return of the Ark of God from the war with Ammon. But whether from the

house of Obed-Edom, or from the ruins of Rabbah; whether in crowning victory over Philistia or over Ammon; whether from years of absence or from a single campaign, this ascent of the Ark gathers round it memories of God's dealing with His people from the period of the Exodus. All the grandeur of Jewish history is used to throw lustre on the home-coming of the Ark of the Lord. The song of Miriam and her maidens on the shore of the Red Sea (Exodus xv. 20-21), and the later songs of the women of Israel (1 Sam. xviii. 5-7), who welcomed Saul and David on their return from vanquishing the Philistines, are used to shadow forth the songs of those who came up from conflict with the confederated nations of Ammon and Edom, and Mesopotamia, and Syria-Maachah and Zobah. God's wonders in the sea—His displays of power at Sinai (*v.* 17)—His wondrous works in the wilderness—all lead up to the display of majesty which David and his people now commemorate. Sinai and Bashan, Egypt and Ethiopia, contribute to the triumphal song. Dealings in judgment and dealings in grace alike meet in the march homewards to Zion. The praise of redeemed ones and the moans of the vanquished, mingle in the mighty sea of voices before which the hills shake and the heavens send forth their lightnings. All spoils of war from all the battle-fields of Israel, and all multitudes of captives from many lands, add dignity to the triumph; while faith anticipates even grander triumphs in future times, when princes and kings from all parts shall assemble at Jerusalem, and the kingdoms of the earth shall bring presents and sing hymns unto the Lord God of Israel, the Mighty JAH who rules on earth, and rides in His chariots on the sky.

Great as are the events referred to, grand as is the victory recorded, and august as is the march of the victors to the city of the Great King, they do but symbolize and predict a nobler ascension to be thereafter enjoyed, when David's Greater Son should ascend from the cross and the grave, and go up the Hill of the Lord to the City and Throne where He was before.

Every event in the history of the Israelites led on to this, every victory and every conflict, every movement of the Ark of the covenant, every descent and every home-coming, did but prepare for a day when Jesus Christ—Himself vanquished and victor, King and Priest, Himself Ark and Mercy-seat—should go up on high, leading captivity captive, and entering into the city of God, should sit on the Throne of Heaven. Thus should the true David bring home the true Ark to the true Zion.

Wonderful are the results of this ascent of Jesus to the Right Hand of God. Sitting there He received gifts "in the man," and "for men" that rebels might become loyal to the King, and that the rebel camp might become the dwelling-place of God. The gifts He then and there received, the benefits which He would henceforth pour forth on men, include all which His Church can ever require—gifts of ministry and government, gifts for beauty and gifts for power, gifts for edification and gifts for extension, gifts for endurance and gifts for overcoming; for did He not then receive the "promise of the Father" and pour forth the "Holy Ghost," the "other Paraclete" (Acts i. 4; John xiv. 16; Eph. iv.), to dwell with His people unto the end of the age? "Blessed be

the Lord, who daily loadeth us with benefits, even the God of our salvation."

Psalm lxviii. should be ever associated with Psalms ii. xviii. and cx., and all of them with the historical events to which they refer, or with which they deal; and then they should be all connected with the ascension of our Lord Christ to heaven, and with the many passages in the Acts and the Epistles which inform us of the result of the ascension; and finally all should be studied in the light of the Apocalypse, which reveals to us the coming dispensation of triumph, when our ascended Jesus shall come again in perfected power, and complete victory, to be glorified in His saints, to be admired in all them that believe, and to be had in reverence of all who are about Him (2 Thess. i. 10; Psalm lxxxix. 7).

This Psalm is grand as is the purpose of Jehovah, and as all-embracing as that purpose. It deals with the elect nation and with the elect church. It includes Israel and the nations. It magnifies the power of Jesus, exhibits His grace, and predicts His triumph. It displays the "goings of the king" to conflict, to victory, and to universal sovereignty.

Our psalm is of awful import to the rebels and sinners. It may make their ears tingle. All such shall be "scattered"; they shall one day flee before God; they shall melt with fear and eventually perish at the presence of God. They dwell in a dry land. Their mighty ones shall flee apace. They shall be wounded in the head and their blood shall be poured out. O sinful rebel, is this the portion of thy cup? Does it content thee to stand in rebellion now and presently to perish for ever!

For the loyal follower of David's Son and David's Lord our psalm is full of blessing. Reader, may it all be thine! Thou shall rejoice and be glad. Thou shall exceedingly rejoice. God shall supply thy need and break thy chains. He shall change thy meanness into brightness. He will enrich thee with gifts and load thee with benefits. Thou shalt behold the goings of the king in the sanctuary below, and in the glory above. Thou shalt have fellowship with the tribes of Israel and with the saved of the nations. Thou shalt bear the cross of conflict, and share in the victory of thy king.

This is the portion of thy cup; this the fruition of thy faith, this the crown of thy desire. Blessed art thou and blessed for ever.

LIFE'S PURPOSE.

"**I** LIVE for those that love me,
 For those who know me true,
 For the heaven that smiles above me,
 And waits my coming to;
 For the cause that needs assistance,
 For the wrongs that need resistance,
 For the future in the distance,
 For the good that I can do."

"AS HE IS."

1 JOHN iii. 2.

THE Lord Jesus Christ has gone to glory. Having on earth finished the work the Father gave Him to do, He is now "set down"; yet not in inactivity. No; His is ever an active love. It was such down here; it is such in heaven. Not for Himself, but for us He is entered there. He is for us the Advocate on high. It is for us He maketh intercession there. Our Shield, the Father looks on Him and not on us; or, rather, the Father looks upon us in Him, for in Him we are ever before His face.

He is there also as the expectant One. He is not there for ever. He is now set down, but not eternally. His work, as to redemption, is for ever accomplished. "There remaineth no more sacrifice for sins" (Heb. x. 26). But He is there waiting and expecting to reap, in full manifested glory, the fruit of that redemption which he has "once" accomplished. He is coming again, and that not for Himself, but for us who believe in Him—coming to make us happy, coming to clothe us for eternity; not by unalterably stamping us as we are now, or even as we might have been in our most blissful moments, but by making us like Himself, to remodel us as it were for eternity; never more to get out of shape, physically, morally, or spiritually. "We shall be like Him, for we shall see Him as He is" (1 John iii. 2).

But is there not a sense, beloved Christian reader, in which we can be like Him *now*? Is there not a *moral* conformity to Him to which we can even now aspire? Surely there is. Hence the injunctions "Learn of Me." "Follow Me." And the apostolical entreaty, "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5).

We who have believed in Jesus have been clean taken out of the world—"delivered from the power of darkness, and translated into the kingdom of His dear Son"—detached, as it were, from the old creation, of which Satan is the prince, and placed into the new, of which Jesus is the glorious Head. Spiritually, as a matter of faith, we are in heaven; as a matter of fact we are still in this world; yet not in the character we once were, but as being "sent into it" under totally different circumstances. We are not our own now, but His who has redeemed us. And what are we here for, if it be not to serve Him, to glorify Him, to reproduce and perpetuate His life down here, in the world which rejected Him? "For me to live is Christ." Mark this—"Is Christ." Not alone Paul serving Christ, and loving Christ, but, as it were, *Christ Himself*. "For me to live is Christ." Such a moral conformity to Him that those who know what Christ was might at once identify the original, and see perpetuated in the servant the life of the absent Master.

Such *should* be; but, alas! seldom is. To our shame we say it. But the time is coming when conformity to Him shall be complete—"we shall be like Him." How often we sing—

"Take Thy poor waiting pilgrims home,
To see Thy glory, and to be
In every thing conformed to Thee."

It shall be so then. But now we *may* be like Him; then we *shall* be, according to the words, "He shall change our vile body," or body of humiliation, "that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21). Then shall it be true concerning the body of those who sleep in Jesus, "It is sown in corruption, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (1 Cor. xv. 42-44).

We shall be like *Him*. Like whom? "The brightness of God's glory, and the express image of His person" (Heb. i. 3). He who is now made higher than the heavens, the theme and the leader of heaven's praise. Yes, like Him. No partial transformation this! No protracted effort to assimilate. No! "in a moment, in the twinkling of an eye," preceded only by the shout of triumph which will burst from the lips of Him who will do it all by His own power. In a moment we shall be like Him! Happy, blissful day!

"Oh for the joy of seeing
My Saviour face to face,
And like Him ever being
In that sweet resting-place!"

Dear reader, may I ask you to look into God's word as into a mirror, and ascertain to whom thou art likened, whose moral resemblance thou bearest? Compare thy lineaments with the requirements of God. I do not ask you to look into thine own heart. The result of such investigation must ever be—"Oh, wretched man that I am!" But look, for example, at this plain declaration of the word, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (1 Cor. xvi. 22). Love, divine affections, you see then is the principal element of the new creation of God—love to Himself and His blessed Son. Now, art thou conscious of having this love for Jesus? Canst thou say with Peter, "Lord, thou knowest all things; thou knowest that I love thee"? Well, love assimilates to its object. If thou lovest Christ thou wilt most assuredly grow up more or less unto His image. If thou lovest Him thou knowest Him; for love is founded on knowledge. Cultivate this love, and thus grow up unto Christ in all things, who is the living head.

But, oh, to be unlike Christ! and to be such for ever. What does it involve? Banishment from His presence, and from the glory of His power. In a word—*eternal death!* Why then choose death, while the voice of God is saying, "Turn ye, turn ye, why will ye die"?

"No rest thy soul can know
Till thou art saved;
Haste thee, to Jesus go,
Look and be saved;
Join then with saints to tell
His love unsearchable,
And songs triumphant swell,
That thou art saved!"

ALBERT MIDLANE.

THE BEST GUIDANCE.

“I will guide thee with *Mine* eye.”

A MEN, my Lord, so let it be !
The eye that guideth me be Thine !
Henceforth I will not try to see
With sight of mine.

True, I have sought to see my way,
To look along for signs ahead,
To trace out where some other day
My feet should tread.

My eye thus used did rule my will,
And chose the way that I would go,
Scarce listening to Thy whisper still
“Not there, not so.”

But now the better plan I find
Is not to choose, but to obey ;
For thou dost safely lead the “blind”
An unknown way.

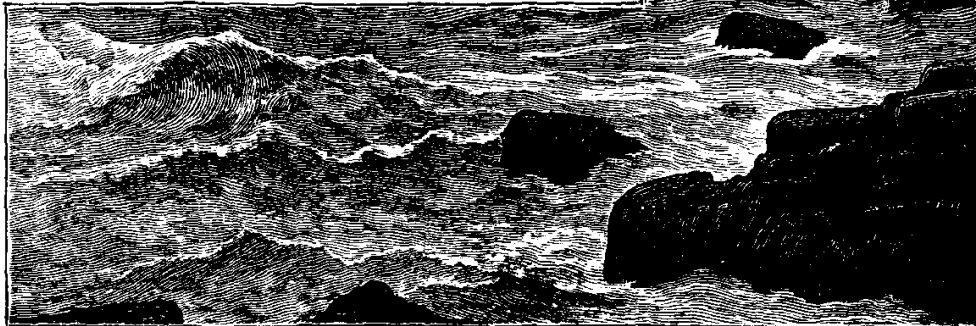
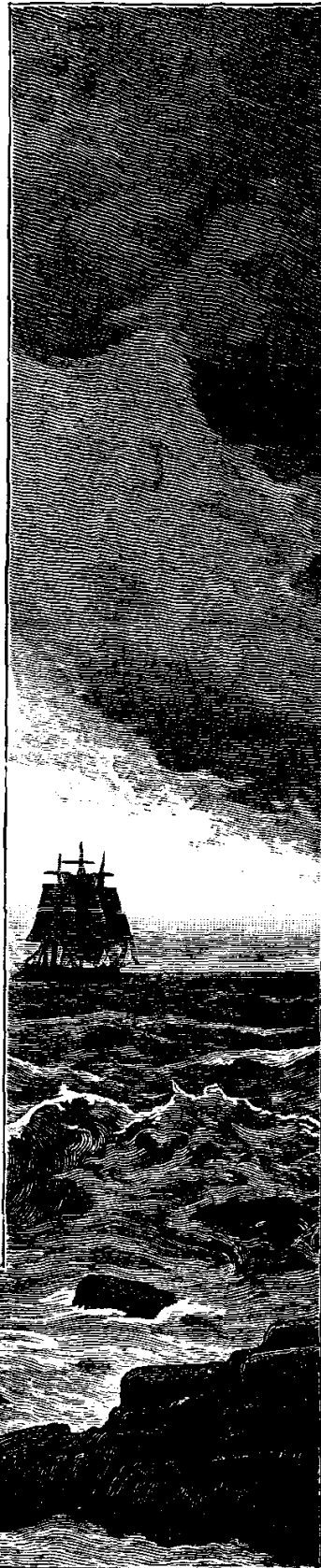
What matter tho’ “unknown” to me ?
Darkness to me to Thee is light ;
And I will walk by faith in Thee,
And not by sight.

How safe to walk where Thou dost *guide* !
Thine eyes still looking out for me !
No good or ill can me betide
Thou dost not see.

And *seeing* all, Thou dost prepare
To meet the danger or the pain—
The good to reap, the ill to bear,
In all to gain.

To hold Thy hand, to trust Thine eye,
To do Thy will with heart at rest,
Waiting for eyesight by-and-by
This is most blest.

Thus bless me, Lord, fulfil Thy word,
“Lead in right paths for Thy name’s sake ;”
Assure me that *Thou* knowest, Lord,
The way I take.



THE THREE CRUCIFIXIONS.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

GALATIANS vi. 14-16.

Verse 14.—“But *God* forbid [far be it from me] that I should glory, save in the cross of our Lord Jesus Christ, by whom [whereby] *the* world is [hath been] crucified unto me, and **I** unto the world.”



THREE crucifixions—Christ crucified, the world crucified, self crucified.

THE CRUCIFIXION OF CHRIST.

The glory of the cross of Calvary eclipses all glory besides. In that hour the Son of man was glorified, every excellence and perfection of humanity then shone forth in its brightest lustre, and then God was glorified to the full (John xiii. 31, 32). In that wondrous, glorious, shameful cross we see the Son of man at the lowest; the chief among ten thousands, the altogether lovely One in the dust of death, made a spectacle unto the world, and to angels, and to men. They passed by and reviled Him, they looked and stared upon Him (Ps. xxii. 6-18). His visage so marred more than any man, and His form more than the sons of men (Isa. lii. 14).

As in the offering by Noah (Gen. viii. 20, 21) every creature excellence was combined in the sacrifice on the altar; and in the rainbow of the covenant which overarched it, in figure, every divine perfection was manifested, harmonized, and glorified; so in the cross of Christ.

THE CRUCIFIXION OF THE WORLD.

Nothing so effectually throws the splendour, pomp, and glory of the world into the shade as the light which emanates from the mount of Calvary; the sun itself was darkened at noonday. When Satan, on the mount of temptation, showed to Christ all the kingdoms of the world and the glory of them in a moment of time, the prospect of the cross and the glories which should follow disarmed the temptation, and the tempter received the stern rebuke, “Get thee behind Me, Satan” (Luke iv. 5-8). The eye fixed on the cross can see no glory in aught beside.

“His dying crimson like a robe
Spreads o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.”

THE CRUCIFIXION OF SELF.

Verses 15, 16.—“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature [creation]. As many as walk according to [guide their steps by] this rule, peace be on them, and mercy, and upon the Israel of God.”

In chap. ii. 20 the apostle says, “I have been crucified with Christ: nevertheless I live; yet not **I**, but Christ liveth in me: and the *life* which I now live in *the* flesh I live by *the* faith of the Son of God, who loved me, and gave Himself for me”; he reckoned himself to be dead indeed unto sin, but alive unto God in Christ Jesus his Lord (Rom. vi.). The apostle had been speaking of glorying in the flesh; but while we gaze at the cross in the presence of God, all the glory of man withers as

the flower of grass. Nothing so tends to humble and put one out of conceit with self as the realization of our oneness with Christ, both in His death and in His resurrection.

This is the true circumcision, to worship God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh.

To walk according to the rule of the new creation is to walk, not in the energy of the flesh, but by the faith of the Son of God, Christ living in us, and we by Him.

Whilst thus walking there is peace, perfect peace; and where failure has come in, there is mercy provided.

We learn what the true Israel of God is from the scene at Peniel (Gen. xxxii. 24-28), where Jacob, broken down in the flesh and halting upon his thigh, is taught to lean wholly upon God; it is then he receives a new name, Israel, a prince of God. Those are Israelites of the true circumcision who have learnt at the cross to guide their steps by this rule, to walk not after the flesh, but after the Spirit; and to live not unto themselves, but unto Him who died for them and rose again.

GOD WRESTLED WITH JACOB BEFORE JACOB WRESTLED.

By GORDON FORLONG.

THE student of natural history is continually discovering new wonders. His branch may be geology, or perchance botany, or zoology, it matters not what branch he pursues, NOVELTY lies still ahead, he is ever *behind* Nature. The Christian scholar is also dealing with God's work in the Bible, not man's work, and its riches are *boundless*.

But many portions of God's work have been favourite portions, every Bible traveller has trod them, every corner of truth is SURELY known in such cases. We question that statement. Examine the commonest passages carefully, weigh them with their contexts, and you will often—we say often—find the popular idea inaccurate; take for instance the common quotation—

“Without holiness no man shall see the Lord.”

There is NO such passage in the whole Bible; it is verbally and spiritually inaccurate.

“FOLLOW PEACE (with all men) AND HOLINESS (literally sanctification) without which (following) no one shall see the Lord.” The separation we make in the above misquotation is certainly inaccurate in any case.

DO WE NOT MISTAKE JACOB ALSO

in Genesis xxxii.? Let us presume that Jacob was a new-born Jacob ere this; he *was* feeble and faltering in his course. True he had none to help him, and he had not the many books of God we possess; but God had *frequently* spoken to Jacob, and Jacob had acted upon God's

promises and obeyed GOD'S VOICE. We have in Job a remarkable statement overlooked by so-called church historians, although it is a valuable historical fact. God frequently on manifold times spoke to both saved and *unsaved* by DREAMS and VISIONS, *perhaps* as frequently as God NOW speaks by His WORD (Job xxxiii. 15-29). It implies that to "man" this was done, and *may* imply that every man was so-called in the days of Job, literally, "to bring back his soul from destruction to be enlightened with the light (Hebrew ohr) of the LIVING One," and that word (ohr) is used for the LORD in many places, as in Psalm xxvii. 1, xxxvi. 9, xxxvii. 6; Isaiah ix. 2; Micah vii. 8, 9. He was both the LIGHT and the Light-giver, and men in Job's days *resisted* God's voice as they resist now (see chap. xxi. 14). "Therefore THEY SAY unto God [when so striving], Depart from us, for we desire NOT the knowledge of THY WAYS." The book of Job makes no reference whatever to Genesis, and may, as Sir William Dawson suggests, have been written prior to Genesis, but the genealogy of the names in Job can, I find, be generally traced in the Bible chronology, and Job in Genesis xli. 13 appears to be the Job of the book.*

JACOB RETURNED HOME IN GREAT FEAR.

He had deceived his old father, he had been partner with his mother in deception, he had deceived Esau, and if God had not commanded him to return and promised to assist him, can we imagine Jacob returning? His prayer as he neared his HOME was, "O God of my father Abraham . . . which SAIDST unto me, RETURN . . . and I will DEAL WELL with THEE: I am not WORTHY of the LEAST of all the mercies, and of ALL THE TRUTH, which Thou hast showed unto Thy servant. . . . DELIVER ME I pray thee," etc. He had every reason to expect JUDGMENT and not mercy, yea, his FAITH in returning, and thus OBEYING God at ALL hazards, we must appreciate, but he was not yet in full fellowship and communion with God. Fear was on every hand, his service was a very unhappy service indeed.

JACOB AND THE PRODIGAL SON IN LUKE'S GOSPEL

were brothers in adversity. Jacob had rioted in deceit, the prodigal in more open sin, but both knew the WAY back, no one required to PREACH to the prodigal, he knew the way back, although he did not know the depth of His Father's love; and Jacob knew the way *back* also, but he did not know the depth of God's love till God wrestled with him.

JACOB DID NOT LAY FAST HOLD OF GOD

that dark night, but God laid hold of Jacob to turn him into our "ISRAEL," literally "a Prince of God," or one of God's princes; and observe the name of Israel's first altar in chap. iii., where he offered blood,

GOD, THE GOD OF ISRAEL,

as if he had said, "My Lord and my God." But in wrestling at first observe also that Jacob's stubborn heart NEVER wished—as is generally assumed—to get this FELLOWSHIP-blessing from God. A MAN (really a man in the Hebrew) wrestled with him, he knew not that one at the

* But the writer is plainly ELIHU. Read chapter xxxii. carefully, only the AUTHOR could so write.

time, and sought him not, he came forth suddenly to defeat the carnal tastes and carnal fears of Jacob, to change him into a spiritual PRINCE, but Jacob would not yield at first—*he resisted God*, and

THE MAN (GOD) "PREVAILED NOT."

Even as the *lame* man (God) once prevailed *not* over Peter and the apostles, on that dark night of sorrow, when the MAN said unto Peter, "WHAT! could ye not watch with Me ONE hour?" Jacob's FLESH—his *carnal* nature—was too strong at the time, and when God gave flesh-weakness Jacob obtained spiritual power. His whole heart changes when his flesh is weakened, and a new note burst from the lips of Jacob, "I will not let thee go, until thou bless me." Jacob wrestled NOW, but he never wrestled with God before that. He was actually resisting God, strong in his own expediency plans and in his own carnal wisdom. Peter also had confidence in his flesh and in himself. He could say doctrinally, "Though I should die with Thee," but he knew not at the time the POWER of the FLESH. The Lord's death touched Peter's proud flesh, and he never *walked strongly* upon the flesh again, he *halted* where the flesh was concerned, but, like Jacob, he was a far stronger man spiritually.

JACOB OBTAINED A GREAT AND PERMANENT BLESSING

at this time, and Jacob obtained power with God and power over MEN. But observe the word used here, it is not the word for Adam, not the same root, the words may read thus—

"Thou hast power with the GODHEAD (plural as in Genesis i. 26),

And with weak (ignorant or) impotent MEN."

The contrast is evident, and the word for men means weak, impotent men.

Oh, let us aim at this POWER—power in PRAYER with God, prayer for our OWN souls, our own growth in grace, without which no work of ours will stand the test! And, lastly, let us aim at having power over GODLESS, CARELESS men; OUR natural weakness will be no cause of failure; faith overflows fear, and the *weakest* David on earth is *really* STRONGER than the strongest Saul, who appears to be a giant in the eyes of the world. The Dowager Countess Grey, if I remember the name aright, was blessed to Napoleon Buonaparte, at St. Helena, and only by letter, and a pamphlet on "Inspiration." A lady was blessed to the conversion of the great ARCHITECT, painter, and sculptor MICHAEL ANGELO. And Sir James Simpson, the greatest surgeon in Europe thirty years ago, told *me* that a very weak lady, a patient of his own, was blessed to *his* conversion. Oh for grace and truth "multiplied"!


THE OLD AND NEW ADAM.—"Old Adam does everything for himself. The New Adam does everything 'unto the Lord.'"

CHRIST'S PROPER PLACE.—The disciples at Emmaus gave the Lord His proper place; viz., *the head of the table* (Luke xxiv. 30-33). Let Jesus have the *first place* in the heart, and your eyes will soon discover the beauty of His person, and your soul will be ravished with the power of His love.

INFANCY TO MANHOOD.

A WORD TO ALL CHRISTIANS.

By JAMES SPRUNT, Author of "Gleanings in the Hebrews," &c.

HE Gospel of John is full of teaching concerning the *Son* of God. The first epistle by the same writer is full of teaching concerning the *sons* of God.

In 1 John ii. we have a word for all the children of God :

1. A WORD TO ALL THE FAMILY.

"I write unto you, little (dear) children, because your sins are forgiven you for His name's sake" (v. 12). The Greek word *teknia*, translated in the Authorised Version "little," is a term of endearment, and is here used to embrace all the family of God, viz., fathers, young men, and little children. So also, in verses 1 and 28, the apostle addresses the whole of those to whom he is writing.

"I write unto you, *dear* children," he says, "because your sins are forgiven you for His name's sake." All the family have had their sins forgiven. In the past they may have "hoped," and they may have been "thinking" about it; but *now* they are forgiven, and *know* it. So also all the children of God have been forgiven, and they ought to know it. If a man is not forgiven he is not a child of God. If a man is forgiven he *is* a child of God, and ought never to be found "hoping" that he is. Those who "hope" they are saved, or "think" they are saved, can never be "filled with all joy and peace in believing," simply because they are *not* believing. John v. 24 tells us of *three* things that God says about people who do *two* things :

If we

1. Hear His Word,
2. Believe Him,

God says that we

1. Have everlasting life,
2. Shall not come into condemnation,
3. Are passed out of death into life.

All the children of God have done the first *two*; God assures them of the last *three*. Consequently, all should know that "their sins *are* forgiven for His name's sake."

2. A WORD TO LITTLE CHILDREN.

"I write unto you, little children (*Paidia*, young children), because ye have known the Father" (v. 13; see also *vv.* 18-27). The "little children," the "young children," the "babes in Christ," are on an equality with the fathers and young men—they "have known the Father." How precious! "The gospel is the power of God unto

salvation"; and all that believe that gospel are, by the Spirit, made children of God, made new creatures, made partakers of the Divine nature. The "babe in Christ" is every bit as much a child of God as the "young man" or the "father," and is just as secure. The apostle, however, has much to say to these children. He tells them about "the last hour" (*v.* 18; compare Matt. xxiv. 24; 2 Thess. ii. 3-12); he explains the reason of some going out of the assembly (*v.* 19); he describes to them the man of sin, the anti-Christ, who denies the Father and the Son (*vv.* 21-23); he reminds them of the anointing which they had received, and which was abiding in them (*vv.* 20, 26, 27); and exhorts them to abide in the truth which they had heard from the beginning. These "young children" needed to be taught these things. "Ye need not that any man teach you," says the apostle, yet is he teaching them all the while. His teaching, however, they were not to receive as from man, but as from God. Young believers, indeed *all* believers, should expect to be taught by the Holy Spirit, and count upon Him for teaching, although that teaching from Him may have to come through the lips of one of His servants. If we go to the meeting to be taught by Mr. So-and-so, we may receive teaching not in accordance with the mind of God. If we go depending upon the Holy Spirit to teach us, He will guide us into all truth.

3. A WORD TO THE YOUNG MEN.

"I write unto you, young men, because ye have overcome the wicked one" (*v.* 13). "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (*v.* 14; see also *vv.* 15-17). Here there is energy of faith. The "young men" have "overcome the wicked one." It has been said that "we try to build ourselves up into manhood, and we do well; but our first work is getting into place, accepting God the Father as revealed in Jesus Christ, and dedicating ourselves to Him with unreserved trust and unbroken consecration. Partaking of God's nature, by being possessed of 'the mind of Christ,' we live His victorious life, get His full use of nature, His fine self-control, and His ever-fruitful service." This is the only way the "young men" can ever "overcome the wicked one." It is not done in their own strength. "Ye are strong," says the apostle; but where was their strength? Apart from Him they could have done nothing. They were strong because they were "in Him" Who alone can give strength. "It is impossible to be in any energy, that is, of the Spirit, and not to be brought into conflict with Satan; and if there is this energy *there will also be the overcoming.*" But if we are in the energy of the Spirit we must beware of the opposite energy. Hence it is the apostle, in the second place, warns these young men, who were strong, and in whom the Word of God was abiding, to "love not the world, neither the things that are in the world" (*vv.* 15-17). What need for continual dependence upon Him Who alone can keep us. Well may we pray—

"O Lamb of God, still keep me
Near to Thy wounded side;
'Tis only there in safety
And peace I can abide.

What foes and snares surround me !
 What lusts and fears within !
 The grace that sought and found me
 Alone can keep me clean."

4. A WORD TO THE FATHERS.

"I write unto you, fathers, because ye have known Him that is from the beginning" (*vs.* 13 and 14). Here are Christians who have arrived at the greatest maturity in grace. John, writing to these, has nothing more to say than "Ye have known Him." When he repeats his address in verse 14, it is the same as in verse 13; he can say nothing higher. The "fathers," with all their wisdom and grace and knowledge, owe all to Him! If they had not known *Him* they would not have belonged to the family of God. It is by the grace of God that they are what they are. They have wisdom, because they "know Him . . . Who of God is made" unto His people "wisdom." They have grace because they "know Him" Who is "full of grace." They have become "fathers" by learning of Him, and so by the Spirit of God growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

5. A CLOSING WORD TO ALL THE FAMILY.

And now, dear children, abide in Him; that when He shall appear, we (your teachers) may have confidence, and not be ashamed before Him at His coming (*v.* 28). Abide in Him! He is our sufficiency, His Word a complete directory, and His Spirit a perfect guide.

GIVING.

THE power of littles has been often exemplified in the history of the Churches, and notably in the history of the Free Church of Scotland, at, and immediately after, the Disruption. The pence of the poor—or rather, as it often was, the *pounds* of the poor—were as freely and as cheerfully given as the larger offerings of the rich; and if we had once more an outpouring of the Spirit of God, as in these memorable days, we should perhaps again see an eager desire on the part of God's people to give freely of their means for the extension of His work.

Perhaps what the Churches and God's work everywhere require in these days is not so much *mere* money as *pure* money. That is to say, money given with a sincere desire to promote God's glory and Christ's cause—money that is given freely out of loving and grateful hearts, and that is followed with fervent prayers. The *quality* of the money given is what God looks to, although man, who looks upon the outward appearance, is apt to regard only the quantity.

"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 7).

PAPERS ON SANCTIFICATION

By H. C. CRAWLEY.

I.

IF we carefully look into the word of God on this subject we shall find that there are *three* distinct *classes* of passages that deal with it; and it is of great importance, and by no means difficult, to define from the context to which class any particular passage belongs where the word occurs.

There is a class of passages which speak of sanctification in a subordinate or relative sense, quite unconditional, and irrespective of the state or condition or the will of the thing or person sanctified.

There is another class which speak of it in its intrinsic, inherent, absolute sense, as, for instance, when it refers to the intrinsic nature and character of God Himself.

There is also another class which speak of it as a growth, a progression, a spiritual development, conditional, and dependent upon the will of the person spoken of.

Keeping these three distinctions in mind, let us turn first to some of those passages which speak of

SANCTIFICATION AS A DIVINE ACT.

A setting apart of persons or things for special and sacred purposes.

In 2 Thessalonians ii. 13, and 1 Peter i. 2, the Spirit of God is represented as marking out, or selecting, those who are "elect according to the foreknowledge of God the Father," by *sanctifying* or setting them apart for a special definite and divine purpose. This is brought about in a variety of ways by the Spirit bringing the truth of God to bear upon the sinner's conscience, working conviction, confession, and conversion, and bringing the soul into the condition of a new relationship with God by the new birth; and thus the sinner, by an act of faith in Christ, who died for him, passes from death into life, from his old relationship to Adam into a new relationship to Christ. He is then spoken of as "in Christ," he is a "new creation, old things have passed away, and all things have become new"; from having been a child of Satan he becomes a child of God; having been once "in the flesh" he is now "in the Spirit"; he is "crucified with Christ, nevertheless he lives, yet not he, but Christ liveth in him." All this, observe, is as true of the youngest believer in Christ as of the oldest and most matured Christian. It is not a practical growth in experience, but an accomplished fact, brought about by the operation of the Holy Spirit, through the grace of God, upon the person who receives the testimony of God about His Son. He is thus, and then, sanctified or set apart unto God. Sanctification, in this aspect, is

UNCONDITIONAL AND FIXED.

It does not depend upon the state or condition or experience of the person so set apart; but as the result of one act of faith, in the work of Christ upon the cross, the Spirit appropriates, so to speak, the person who believes, and sets him apart, or "sanctifies" him to God. Numbers of passages in the New Testament speak of sanctification in this sense

many of which indicate that the early Christians were perfectly familiar with the idea.

For instance, in Acts xx. 32 (R.V.) Paul speaks of some "which have been sanctified"; and in chapter xxvi. 18 the Lord Himself uses the same expression. In writing to the Corinthians Paul addresses his letter to "them that have been sanctified in Christ Jesus"; and in chapter vi. 11 he says, "Such were some of you" (*i.e.*, thieves, drunkards, &c.); "but ye have been washed, but ye have been *sanctified*, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God." In Hebrews x. 10 the believers are spoken of as "having been sanctified by the *offering of the body of Jesus Christ once for all*"; so too in chap. xiii. 12, "Wherefore Jesus also, that He might sanctify the people *with His own blood*, suffered without the gate"; and in chap. x. 29 some were solemnly warned against counting the blood of the covenant wherewith they had been sanctified an unholy or a common thing.

The New Testament frequently designates Christians as *saints*; *i.e.* sanctified or holy ones, *hagioi*. To quote all the examples would fill many pages; one or two typical instances will suffice (Rom. i. 7). "To all that be at Rome beloved of God *called saints*"; the meaning here is not that they were called *to be* or *to become* saints by living saintly lives, but that they were saints by the call of God and the operation of the Spirit in making them such by setting them apart. The same expression is used by the apostle in writing to the Corinthians, Ephesians, Philippians, and Colossians, and it seems to have been a word in common use by which the Christians were accustomed to speak of each other.

This word (which in Greek is *hagios*) occurs in our English Bible about 100 times, sixty of which are in the New Testament, and it is used in speaking of holy things, holy brethren, holy angels, holy place, holy prophets, holy apostles, holy Scriptures, holy priesthood, holy nation, holy mount, &c.; and in each case it is evidently used in the sense of setting apart for a holy purpose, a sacred use. Our Lord in Himself was always the intrinsically pure and holy One, and could not be made or become more pure or holy; He was not merely relatively holy, He was absolutely so; but when it was a question of His coming into the world to undertake a definite work—the work of glorifying God and redeeming His people—He was sanctified, or set apart for this purpose by the Father and sent into the world (John x. 36). In John xvii. 19, "And for their sakes I *sanctify* Myself that they also might be sanctified through the truth." When He had finished His work of atonement on the cross He takes a definite position at the right hand of God as the High Priest of His people, and hence it is said, "He is able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

The Old Testament literally teems with illustrations of this use of the word. The tabernacle and all its furniture and utensils were sanctified in this sense. The high priest, the priests, the whole tribe of Levi, the firstborn of cattle, the Nazarite, the nation of Israel as a whole, are all instances in point. Even of Jesus Himself it was said, "That holy thing [*hagion*] which shall be born of thee shall be called the Son of God" (Luke i. 35).

II.

In the second class of passages that speak of sanctification or holiness (for the terms are identical in the word of God) an entirely different word is used in the Greek Testament, a word of far deeper, richer, more intensive meaning than that which we have hitherto been considering; a difference which throws considerable light upon the subject, light which, I submit, would go far to remove many of the difficulties and controversies that at present surround it. This word is *hosios*, and its meaning is, absolute, inherent, intrinsic purity. It is used in the New Testament *eleven* times, and a reference to a few of the passages where it occurs will show the importance of distinguishing between it and the former word, *hagios*.

In Acts ii. 27 and xiii. 35 there is a quotation of Psalm xvi.—a psalm which speaks prophetically of the Son of God, who was in the bosom of the Father from all eternity, coming down to this earth to be the patient, lowly, trusting One who always did those things that pleased His Father, and whose delight it was to do the Father's will. That will was that we "might be sanctified by the offering of the body of Jesus Christ." This is the object that the blessed Lord set His face as a flint to accomplish, and kept steadily in view throughout His entire course; and as He neared the consummation of this purpose, and the cross stood out full in His view, His holy soul shrank from the ordeal of coming into contact with that dreadful thing *sin*. It was not that He shrank from the physical pain; it were childish and blasphemous to think so. Only infinite holiness could appreciate the infinite poignancy of the soul-suffering which must ensue at the bare contemplation of bearing that horrible thing *sin* upon Him, and therefore He felt as no man had ever felt before or has since. But even in the midst of all this there is absolute confidence in God, and in the language of the psalm He says, "Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope, for Thou wilt not leave my soul in hades, neither wilt Thou suffer Thy Holy One to see corruption." In quoting this passage the Holy Spirit uses the word *hosion*, because He was speaking of God's beloved Son, who was *intrinsically* holy and pure; the One who, because He was such, had perfectly glorified God about the question of sin; for only a perfectly holy and uncorruptible being could have done that, and therefore God would not leave that Holy One to see corruption, but would show Him the path of *life*; and albeit that path lay through Gethsemane, Golgotha, and Hades, yet it did not end there, but led up to the right hand of the throne of God.

I have already alluded to the fact that Christ has been officially set apart to be our Great High Priest at the right hand of God, and in that sense is "*sanctified*." But in that exalted position something more than official setting apart is needed. The Person who occupies it must be in Himself intrinsically and absolutely pure. Aaron was never this, and could not be, because he was only a man, and belonged to a fallen race of sinners. He was officially and ceremonially sanctified (*hagios*), but he was not in himself intrinsically holy (*hosios*), and therefore the Levitical priesthood of necessity passed away as imperfect, because it did not permanently satisfy the needs of the soul. Another priesthood

was needed, after a different order, a priesthood that should be perfect and permanent in its power and efficacy; and the Person who is to occupy the office must be One who should not need to lay it down by reason of infirmity, failure, or death—One who in Himself should be absolutely and intrinsically pure and holy, and beyond all possibility of corruption in any shape or form. Accordingly Hebrew vii. and viii. teach us that “we have such a High Priest” in Christ, “who is *holy* (*hosios*), harmless, undefiled, and separate from sinners, and made higher than the heavens.”

In Revelation xv. 5 the uniqueness of the holy character of the Lord God Almighty is declared in the words, “For Thou only art *holy*” (*hosios*); and the passage needs no comment, for it is evident that such a thing could not be said of any created being. The word is used only in four other places in the New Testament, three of which, viz., 1 Thessalonians ii. 10, 1 Timothy ii. 8, and Titus i. 8, clearly refer to the purity and sincerity of the motive, the inner spring of the action and purpose, and therefore used appropriately; the fourth and last instance, which occurs in Ephesians iv. 24, refers to the *standing* which the believer has eternally in Christ, “the new man, which after God is created in righteousness and true *holiness*.”

It is very important, in order to the proper understanding of the subject of sanctification, to have the truth of the believer's standing in Christ clearly before the mind, and to note what is said in God's word about that “new man,” which is really the Christ-life in us: “I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*.” This is not a figure of speech, it is not a poetical way of describing a spiritual life and walk; it is a divinely authenticated fact, by virtue of which we are said to be not only “partakers of the divine nature,” but “members of His body, of His flesh, and of His bones.” The new man is said to be created in Christ Jesus, by God, in righteousness and true holiness; and we are united, as members of the body, to the Head in indissoluble bonds; and the life which animates us is of the same intrinsically pure and holy nature as that which is in Christ Himself, just as, in the natural body, the same blood which flows from the heart to the brain also flows to every other part of the body. So distinctly is this precious fact recognised by the New Testament writers, that it is said, in 1 John iii. 9, “Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he *cannot sin*, because he is born of God”; and again, in chapter v. 18, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not”; that is, the divine principle within the believer is holy (*hosion*) and perfect, like its Source, and cannot be corrupted by sin. And let it not be forgotten that these things are true of the believer in Christ, whether it is realized or not; it is his proper normal standing in Christ before God, altogether apart from his practical realization of it; it is what God by His grace has made him on account of the work of Jesus upon the cross; Christ is “made to him wisdom, righteousness, sanctification, and redemption.” It is a glorious truth, and when apprehended by faith the soul can but bow in grateful adoration for such a wondrous display of divine goodness and love.

(To be concluded in our next.)

MORE CHIPS FOR KINDLING.

By WILLIAM LUFF, *Author of "Active Service" Booklets.*

ON ROCKS.—They were rough rocks, rugged and ragged, and very hard to clamber over; but as I looked down into the dark waters that washed among them, I saw fair anemones upon their barren surface. How beautiful! what a contrast to the hard old stones! They are the flowers of the ocean; the stars of the deep blue sea; and they reminded me of—

1. Fair qualities upon unlikely characters. Look for them.
2. Beauties in hard and rocky Scriptures, incidents, and chapters, such as verse 22 in Lam. iii.
3. Cheering promises upon black and hard trials, wave-washed and troubled.
4. Living graces, tender and heavenly, growing out of stern and terrible experiences.
5. Blessings of pardon and purity, peace and praise, in the rent rocks of Calvary.

BEWARE OF EARWIGS.—Taken by the gardener into a gentleman's garden, I saw long rows of beautiful chrysanthemums, preparing for a flower show. "Each one of those has to be examined every day," said he, "lest earwigs get into the tender tops and eat out the young buds." And while I watched I saw the under-gardener going from one to another, gently opening the top shoots and seeing that no hidden evil lurked within. "Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom" (Ps. li. 6). What earwigs of thought, desire, imagination get into the heads of the Lord's plants, their best parts! How jealous Paul was of young converts, lest earwigs of false doctrine, or evil practice, should destroy his labour. The head Gardener sees to this, "I the Lord search the heart" (Jer. xvii. 10). This is needed daily. Might not parents thus watch over their children? Thank God, in the great show our Father will present us faultless (Jude 24). No earwig shall mar His flowers.

BY FIRE AND WATER, DEATH.—A moth flew into the candle, and he died; in the morning I found another moth in the water jug, he also had died. Some perish in the heat of hate; they fly into a passion with the Gospel. Others are immersed in the coldness of indifference; but they also perish. One is consumed with the flames of burning lusts; another trusts in his profession, and is lost in the waters of a so-called baptism. The end is the same to both, for there is only one death for moral and profane; only one hell. "The transgressors shall be destroyed together" (Ps. xxxvii. 38).

LARGE PUDDINGS.—Studying economy, a young wife of my acquaintance thought to make a large pudding with little flour by using an extra quantity of baking powder. To her delight it swelled and swelled and swelled, until the lid of the saucepan had to be taken off. But when the lady was ready to serve up her wonderful production, there was

nothing but vanity and vexation of spirit. What packets of baking powder go into some reports; they are big and boastful, but, turned out, are nothing for nobody. Sermon-makers sometimes use liberal quantities of B. P., so that their discourses require a big pot, but a very little plate. Size, but not substance. Hearers want solid food, sirs. Are not some gigantic experiences also the result of baking powder? Blown up, and soon blown away. Beware of the baking powder of falsehood, exaggeration, and misrepresentation.

BY A WELL.—Look down a well, and you will see yourself at the bottom; but seeing yourself in the water will not quench your thirst. That well of salvation, the Bible, shews us ourselves; but the sight cannot quench soul thirst. “Therefore with joy shall ye draw water out of the wells of salvation” (Isa. xii. 3). It is only by drawing that good is obtained. The word is a glass to see in; but also a well—a glass, if you will—to drink from. Too many stand considering themselves, instead of drawing the water.

It is not standing on the brink;
But stooping down to drink.
Not even thinking, but drinking.

“Whosoever *drinketh*,” said Jesus, “of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John iv. 14). “Whosoever will let him *take* the water of life freely” (Rev. xxii. 17).

ONLY ONE.—It was a lovely orchid; but it had only one flower. “And never has more,” said our friend the gardener, “but it will go on bearing its one flower at a time for months.” It was natural for it to bear only a single flower at a time, and so no more were expected. Brother of one talent, do not forbear to bear, because all your boughs are bare but one. God knows if you cannot bear more. One flower repeated many times will prove to be a goodly number, and will give longer pleasure than a score that only last a day. Paul went in for one flower. “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. iii. 13). So did David. “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple” (Ps. xxvii. 4).

MY BELOVED IS MINE, AND I AM HIS.

SONG OF SOL. ii. 16.

Hebrews vi. 20	.	.	.	.	Christ is above me.
Deuteronomy xxxiii. 27	.	.	.	.	Christ is beneath me.
Isaiah lii. 12	.	.	.	.	Christ is before me.
Psalms xvi. 8	.	.	.	.	Christ is beside me.
Song of Solomon ii. 6	.	.	.	.	Christ is around me.
Galatians ii. 20	.	.	.	.	Christ within me.

A. C.

BIBLE READINGS.

509.—RETURNING FROM THE CAPTIVITY.

Read EZRA i. 1-11.

- I. The *Lord is full of mercy.*
- II. The *Lord will not always chide.*
- III. The *Lord is willing and ready to receive His people.*
- IV. The *Lord's compassion fails not.*
- V. The *Lord delights to pardon.*
- VI. The *Lord is able to give us liberty.*
- VII. The *Lord is able to overcome our enemies.*
- VIII. The *Lord will give peace and joy.*

The Lord's long-suffering and compassion is great toward them that turn to Him and repent. He is ready to receive His backsliding children, and give them joy.

510.—REBUILDING THE TEMPLE.

Read EZRA iii. 1-13.

- I. God's people *delight* to honour His house.
- II. God's people *delight* to establish His name.
- III. God's people *delight* to praise His name.
- IV. God's people *delight* in the presence of the Lord.
- V. God's people are happy and blessed *in Him.*
- VI. God's people *delight* to extend the house of the Lord.
- VII. God's people *delight* to thank Him for all blessings.

The people of God are truly happy when they see the kingdom of God established and extended, that His name may be handed down to all generations. They are fully aware that unless His name is honoured, there will be a fearful void among any people or nation.

THOMAS HEATH.

511.—THE BELIEVER'S UNION WITH CHRIST, AND WHAT IT INVOLVES.

"This is a great mystery: but I speak concerning Christ and the Church," is the Holy Ghost's testimony in Eph. v. 32.

If *in Christ*, he must have *regeneration*; for how can the Head be alive and the members be dead?

If *in Christ*, he must be *justified*; for how can God approve the Head and condemn the members?

If *in Christ*, he must have *sanctification*; for how can He, the spotlessly Holy One, remain in vital connection with one that is unholy?

If *in Christ*, he must have *redemption*; for how can the Son of God be in glory while we whom He has made a part of His body lies in the grave of eternal death?

W. HOLMES.

512.—“THE HOLY SPIRIT” AS SEEN IN ROMANS VIII.

- I. *He is the Spirit of life, and has made us free from the law of sin and death (v. 2).*
- II. *We now walk after the Spirit, in contrast to the old Adam life (v. 4).*
- III. *We mind the things of the Spirit (v. 5).*
- IV. *Our present condition before God (v. 9). We are not in the flesh, but in the Spirit. The Spirit of God dwells in us. Our body is the temple of the Holy Ghost.*
- V. *“He is the divine quickener of our mortal bodies” (v. 11).*
- VI. *We are to mortify the deeds of the body by the Spirit (v. 13).*
- VII. *We are led as sons of God by the Spirit (v. 14).*
- VIII. *We have received the Spirit of sonship, and not of bondage (v. 15).*
- IX. *The Spirit beareth witness with us that we are sons (v. 16.)*
- X. *We have the firstfruits of the Spirit, and the results to us (v. 23).*
- XI. *The Spirit helpeth our infirmities in prayer (26).*
He is spoken of as the *Spirit of life (v. 2)*, the *Spirit of God (vv. 9, 14)*, and the *Spirit of Christ (v. 9)*.

W. HOLMES.

NOTICES OF BOOKS.

Books or other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked “For FOOTSTEPS OF TRUTH.”

THE BAPTISTS IN SAXONY AND THEIR STRUGGLE FOR RELIGIOUS FREEDOM is an interesting pamphlet by Pastor KARL MASCHER, which should be extensively read. It throws light upon facts that are little known by English Christians as to the enormous difficulties met with in the preaching of the gospel in some parts of Germany, often amounting to positive persecution. We have been accustomed to look for this in Russia, but not in the land of Luther. We trust it will call forth much prayer for the spread of the gospel in Germany, and that a better spirit may obtain among the pastors who profess to be followers of the great reformer.

From the pen of Lady BEAUJOLIS DENT come two more little books, entitled *THREE LIGHTS*, and *ALONE: AND YET . . . NOT ALONE*. Envelope series, Nos. 63 and 64, price 6d. per dozen.

These are written in her ladyship's peculiarly interesting manner, and are specially suitable for enclosing in letters. They are worthy of wide circulation.

CALVARY TO PENTECOST. By Rev. F. B. MEYER, B.A. Marshall Brothers, Paternoster Row. 1s.

It is with the utmost satisfaction that we have read this valuable little book. It has the stamp of spiritual discernment. The doctrine

of the atonement in the former part of the book is positively and practically written, for the antipathy of many at the present day to an objective atonement to divine justice must arise partly from an impatience of all mystery, and partly from false presentations of the doctrine itself. The author is beautifully clear on this as well as on the following chapters—the Resurrection, Ascension, and Pentecost. The chapters on the Resurrection, “Christ in us the hope,” the exorcism of self, “the peace that guards,” will be profitable to many a true believer. The literary excellence, the tender paths, combined with higher qualities of the theologian, all combine to render it one of the most spiritual and helpful little books, calling us to a fuller consecration of our whole lives, and especially for those who are seeking to understand and embrace the principles of the risen life.

THE WITNESS OF THE STARS. By Dr. BULLINGER. 7, St. Paul's Churchyard. This is a most impressive and suggestive work. The author's method of arrangement is distinct. The mysterious subjects which mark his book are well worth careful perusal by all students of prophecy, but how far the foundations of our hope in Christ's coming are strengthened by the prophecies which have been written in the stars it is for our readers to judge. It is a book of *distinct* and *conspicuous* mark on the exhaust-

less theme of our Lord's speedy return, while the author shows that he has studied with care, and industriously gathered information and illustrations from many quarters. He has at the same time wrought out an independent scheme of interpretation marked by great comprehensiveness. We have seldom, if ever, read a book with so frequent a sense of interest.

JESUS KNOWS: TRUST HIM. By A. E. A. S. W. Partridge and Co., 9, Paternoster Row. The great charm of this little book is in its beautiful spiritual simplicity, full of reflection and most helpful instruction to the young believer, and interspersed with some "greetings

in song." We can thoroughly recommend this to our readers.

THE BELLS OF IS; OR, VOICES OF HUMAN NEED AND SORROW. By F. B. MEYER. Morgan and Scott. 2s. 6d. and 4s. 6d.

A most interesting book, giving the reader an insight into the work our friend and brother undertook during his pastorate at Leicester. The outline of his early life in the first chapter is specially interesting, and the wonderful work of rescue and restoration among the criminal classes, and effort of various kinds, are deeply stirring, and show the reality and blessing of true practical Christianity.

NOTES FOR THE MONTH.

WE deeply regret to hear that Mr. E. J. Kennedy, formerly of Exeter Hall, is suffering from an affection of the heart, and that he is ordered immediately to cease all public speaking and exercise for a time. Our friend in a note to us says, "Please pray for me. I know not *what* may happen. In any case, if I pull round, the experience of the last few hours will bear fruit I trust. It is a solemn thing to look into eternity as I am doing, but a glorious blessing to prove one's Saviour. Pray for me that if it is His will I may recover, and enter the work I have so ardently longed to engage in."

AT Willesden Hall renewed interest has been manifested during the past few weeks. Our brother, Mr. Edward Hurditch, preached on Sunday, September 9th, with much acceptance. The usual week - night service was specially interesting, when a goodly number of friends attended Mr. Geris Hanna's farewell (his portrait we gave in our last number), previous to his return to Palestine.

After hymns, prayer, and introductory remarks our Nazarite brother gave an account of his conversion and subsequent service for Christ, acknowledging the *spiritual and practical help* he had received in connection with the Evangelistic Mission, which had greatly assisted his preparation for work in Palestine, where he is to labour in the *Jaffa Medical Mission*, in which he will doubtless meet with much persecution from the various Jewish and other sects; but he trusted he would have grace given him, if need be, to die for the Lord Jesus. He concluded by asking the prayers of God's children for himself, and for the conversion of his countrymen.

On the following Sundays and Wednesdays the services were conducted by our nephew, Mr. Herbert Hurditch. The Lord graciously helped His young servant to testify clearly and boldly of the unsearchable riches of Christ, in addresses that were listened to with keen interest by the large congregations assembled. For the present month he will (D.V.) again conduct the *meetings* in Merrion Hall, Dublin.

* * *

AT the Brighton branch of the EVANGELISTIC MISSION (the Athenæum Hall, North Street) the friends have been favoured with the earnest ministry of the Word by General Sir Robert Phayre, G.C.B., during the month of August, when large and interested audiences assembled at each service, and much thanksgiving went up to God for the faithful testimony borne by this fearless servant of Christ to the truth and sufficiency of the gospel in contrast to the idolatrous pretensions of Rome and sacerdotalism in general, and the opposition of science falsely so called.

This was well followed by the helpful ministry of Mr. P. Mallinson during September, which was also greatly appreciated, and, better still, was manifestly blessed in the souls of the saved and unsaved.

The open air meetings on the beach near the band stand every Sunday, and often on week days, conducted by the workers from the Athenæum Hall, were frequently very largely attended, and we cannot doubt that the Word clearly and earnestly preached will prove fruitful in the awakening and salvation of some of the multitudes who have there heard the gospel throughout the summer.



THE LATE HON. P. CARTERET HILL.

AMONGST the many prominent men of God who have lately been called to their rest and reward, and for whose departure we have had personal cause for regret in connection with the Evangelistic Mission, is now to be named the Hon. Philip Carteret Hill, whose decease occurred on Friday, September 14th, at his residence in Church Road, Tunbridge Wells, to the deep regret of the many who knew him, while his loss will be felt over a large field of Christian effort, as he was both a lover of all good men, and a helper in a multiplicity of Christian works of an evangelical character.

Mr. Hill was born in 1821 at Halifax, in Nova Scotia, and was the second son of the late Captain W. Hill, of the Royal Staff Corps, a distinguished officer, who served in the Continental campaigns at the beginning of the century. Mr. Carteret Hill was one of the four surviving sons, and was educated at King's College, Windsor. Here he graduated as M.A., and also took his degree as D.C.L., and was subsequently called to the bar, where he practised for a time. Mr. Hill had, however, the means and opportunity to devote himself to public life, and he soon became very popular in Halifax, being chosen as an Alderman, and having the honour to be thrice elected Mayor. At the time of the

confederation of the Canadian provinces into the Dominion Mr. Hill was Provincial Secretary, and became Premier of Nova Scotia in 1874, a few years after which he decided to take up his residence amongst his many friends in the mother-country.

Mr. Hill had not been in Tunbridge Wells many months, before those interested in various local institutions discovered that they had in their midst a gentleman whose marked earnestness, sound judgment, and wide experience, rendered him a valued colleague, and it was not long ere the name of the Hon. P. Carteret Hill was to be observed in nearly all the reports of local auxiliaries and societies, either as President, Vice-President, or occupying other honorary positions. At the same time his assistance and sympathy with any deserving movement made his name almost a household word, whilst his activity was also shewn by the fact that he helped in the formation of several useful branches of Christian work. But his influence was soon found to be worthy of a wider field than Tunbridge Wells could offer.

His familiar figure and his forcible utterances were welcomed on some of the most influential platforms in the Metropolis and elsewhere—often as chairman. In his addresses Mr. Hill's style still savoured of the legislative chamber. He had an easy flow of language, and although his remarks were delivered somewhat rapidly, they were wont to create a deep impression on the minds of his hearers, for he was one who never hesitated to give expression to his thoughts, even if they came within the category of "plain speaking." The occasions on which he made his most notable public utterances were those in connection with the meetings of the Evangelical and Protestant Alliances, and the Protestant Reformation Society, to the advancement of which he was ever ready to devote both voice, pen, and money, for he had a great abhorrence of what he considered the intentions of the Church of Rome upon England.

Beside the religious organizations named, Mr. Hill was equally zealous in the work of the Y.M.C.A., which he considered was a very important field of Christian effort. His interest in this association in his native land was followed up by his being one of the founders of the branch which at present has its head-quarters at Beresford House, Mount Pleasant, Tunbridge Wells.

The Jews, in their late persecutions, had like others who were tried for conscience sake, a warm sympathiser in Mr. Hill, who was also a firm supporter of the societies which were founded to promote Christianity amongst the Jewish race, whose restoration, as indicated by the signs of the times, he frequently used to speak upon. Mr. Hill has appeared on many local platforms in support of the temperance movement, and was upon the Council of the C.E.T.S. until about two years ago, when failing health compelled him reluctantly to relinquish active service in connection with many local associations. He was ready to champion any cause that he considered right and true, and besides the numerous organisations named, he was a liberal contributor to many others.

The deceased gentleman was possessed of considerable literary attainments, as his university degrees would indicate. He is the author of several theological and philanthropic pamphlets and essays, and wrote

convincing replies to Professor Drummond's *Natural Law in the Spiritual World*, and *The Greatest Thing in the World*.

Of broad sympathies, Mr. Hill, although a loyal Churchman, would help Nonconformists in many ways, and as an instance of this his assistance at the Primitive Methodist Chapel, the pulpit of which he has occupied on many occasions, may be mentioned. He was a many-sided man in the religious and philanthropic life of the town, and his loss will create an appreciable gap which will be hard to fill.

The funeral took place at the New Cemetery on Tuesday, September 18th, when, although the sad ceremony was carried out as quietly as possible, every manifestation of respect was shewn to the deceased gentleman by a large number of representatives of the various societies with which he had been connected.

"*Blessed are the dead which die in the Lord . . . they rest from their labours; and their works do follow them.*"

THE PSALM OF RESURRECTION.

PSALM cxviii.

By JOHN GRITTON, D.D.

IN many cases it is possible, and even easy, to connect a Psalm with the circumstances which gave it birth. In such cases an added interest attaches to the Psalm. There are other Psalms in which this is not easy, and some in which it is not possible. When Psalms require for their comprehensions notes of time or place or authorship, the wisdom of God has arranged and preserved such notes; but not unfrequently a Psalm is independent of such local or chronological association. It stands in the Book of Psalms as it was accepted, and, in part, expounded by the Lord Jesus and by His apostles and evangelists. This suffices for the believer, and enables him to use the Psalm as he finds it. It is given by inspiration of God, and whoever spake it, he spake as he was moved by the Holy Ghost. The Spirit of God spake by him, and the words of his lips were the words of the inspiring Spirit.

It would be vain to defer the interpretation of Psalm cxviii. till we could determine the author or the date of it. The Wisdom of God has not left it on record, nor has the inspiring Spirit embodied in it internal evidence on which to form a conclusion.

How then does it come to pass that we may expound the Psalm as Messianic, while uncertain as to its date and author?

The reply is easy and convincing. Our Lord Jesus Christ, who knew perfectly well the history and motive of the Psalm, applies it to Himself. All four Evangelists have recorded the Lord's use of the Psalm in this sense. In our Saviour's final controversy with the Scribes and Pharisees, He demands, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" (Matt. xxi. 42). When the Lord left Jerusalem to the awful consequences of her sin—now about to be filled up in the rejection and murder of her King—He does it in

the words "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 38, 39). Mark's record is the same (Mark xii. 10, 11). Luke agrees thereto (Luke xiii. 35), with the additional record that the Lord quoted also another verse of the Psalm which Mark does not include. "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner." (Luke xx. 17). Certainly, the Scribes and Pharisees doubted not that by the "builders" themselves were intended, or that by the "stone rejected," He depicted Himself. As certainly did the Jewish multitude associate the Lord Jesus with the coming King of Israel when they welcomed Him to their city, in the phraseology of our Psalm, "Hosannah to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the Highest" (Matt. xxi. 9). Blessed be the kingdom of our father David, that cometh in the name of the Lord" (Mark xi. 10). "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke xix. 38). "Blessed is the King of Israel that cometh in the name of the Lord" (John xii. 13). Such were the variations of the one song! They applied the Psalm to the Lord Jesus, even as He applied it to Himself; and in the fulness of their joy they joined with the words they quoted, other words of national expectation and gladness. The King Himself, His bitter adversaries, and His welcoming people, all recognised that the Psalm was Messianic, and they beheld in the "Jesus of Nazareth" the *claimant* to the Kingdom predicted by the psalmist.

That, beyond question, the 108th Psalm is Messianic, we learn also by two inspired utterances of the apostle Peter; one of them spoken (Acts iv. 8-12), and one written (1 Peter ii. 5-8). In Peter's great apology before Annas and his council, the apostle boldly declares, "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead—by Him doth this man stand here before you whole. This is the stone which was rejected of you builders, which is become the head of the corner. Neither is there salvation in any other." Thus the apostle speaks to the foes of Jesus. Notice in what terms he writes to believers. "The Lord is gracious, to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious . . . unto you which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Along with this (*v.* 6) Peter quotes from Isaiah (xxviii. 16) another glorious prediction of the "Chief corner stone, elect, precious," which stone he beheld in Jesus our Lord.

We conclude then that this 118th Psalm speaks of our Messiah and King, and that it was among the all things which must be fulfilled—"things written in the law of Moses, and in the prophets, and in the Psalms" concerning Him (Luke xxiv. 44).

Turn we now to a very brief examination of the Psalm itself—this precious Psalm of our Redeemer, of His abasement, and of His resurrection. There are six sections in this Psalm. The first four verses contain a holy exhortation to the ministers and people of God. The writer calls on them for thanks and praise in prospect of the conflict and victory

of Messiah. From verse 5 to 22 Messiah Himself recounts His humiliation and exaltation. Verses 5 to 13 record the way of the cross. Verses 14 to 22 declare the way from the cross to the place of glory. The next section is embraced in verses 23-27, wherein the people of God address Messiah in the voice of acknowledgment and praise and blessing. Verse 28 would seem to contain the words of the risen Messiah, who hears and accepts the adoration of His worshippers, and at the sound thereof, lifts His voice to God the Father, praising and exalting Him for the wonders He has wrought in raising Him from the dead. The closing verse (29) is the final response of the church, ascribing to Jehovah God as the good and enduring One—all adoration and grateful thanks for salvation accomplished by the death, resurrection, and exaltation of Jesus Messiah. Willingly would we speak of all these six sections of the Psalm. It may be possible to deal thus with them all on another occasion. For the present, however, it must suffice to note, and that very briefly, the third section, which embraces verses 14-22.

The Lord Jesus has endured all the spite and hateful oppression of evil spirits and persecuting men. The hour of deliverance has come. Jehovah has helped Him. Jehovah, at all times His strength and song, has now become His salvation. The power of Jehovah, veiled for a time while the enemy seemed to triumph, is now exalted as the right arm of a mighty conqueror. Angels and saints have trembled as the sufferer's day went down in blood. Now there is relief to the sorrowing on earth, and to the unfallen in heaven. He who had died was risen to die no more. He who had cried out in agony of desolation, and had been chastened very sore as the sin-bearer, had not really been forsaken or given over, even for a moment. He, the Living One, had indeed become dead, but was again alive for evermore. Thus delivered and accepted, He would declare the works of Jehovah. Already He anticipates the coming hour when, at His bidding, the gates of heaven—where dwell the righteous Lord and His righteous ones—should be thrown open, so that He should go in (Psalm xxiv.) and praise the Lord. The righteous One, Jehovah-tzidkenu, and countless multitudes—made righteous in His righteousness—will now enter on an eternity of praise.


In prospect of all His weight of glory, the Risen One resolves, "I will praise Thee, for Thou hast heard Me, and art become My salvation." He had cried with strong crying unto Him who was able to save Him from death, and had been heard. Rejected by Jews and Romans as a worthless and unfit stone, cast on one side and despised as unworthy any place in the temple of God—He was now by resurrection, and should soon be by exaltation to the right hand of God in heaven, made the Head Stone of the corner. This was the reward of His humiliation unto death—this the joy set before Him, for which He had endured the cross and despised the shame. No wonder that all who understand the wondrous mystery join in the grateful song, "This is the Lord's doing, it is marvellous in our eyes! This is the day which the Lord hath made: we will rejoice and be glad in it!" No marvel that from Sunday to Sunday, as the Church remembers the fact of the resurrection, she still takes up the strain and sings on every shore, "This is the day the Lord hath made—our day of joy and gladness! O give thanks unto the Lord, for He is good."

A WORD OF TESTIMONY

In reply to Mr. Gladstone's Article in the "Nineteenth Century" for August, 1894, on "The Place which Heresy and Schism now hold in the Modern Christian Church."

By GENERAL SIR ROBERT PHAYRE, G.C.B.

OUR RESPONSIBILITY.

 HIS article of Mr. Gladstone's ought to stir up "the Church of God" to look carefully to its "standing orders," given by the Master in Matthew xxviii. 18-20, Luke xxiv. 48, 49, and Acts xxvi. 16-18.

The first of these passages is as follows: "All power is given unto ME in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe ALL THINGS whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Mr. Gladstone quotes this at the beginning of his article in order to make out that the Pope, as the pretended Vicar of Christ on earth, possesses this power.

The second is, "Behold, I send the promise of My Father upon you: but tarry ye at Jerusalem, until ye be endued with power from on high."

Acts i. and ii. relate how this command was obeyed, and how THE CHURCH was formed at Pentecost of true believers only, not as Mr. Gladstone regards it. Read also in Luke ix. and x. our Lord's instructions to the apostles and 70!

The third text is the charge given by the Great Head of the Church to the apostle Paul about seven or eight years afterwards, in which He gave him his LIFE-WORK to do amongst the Gentiles. He says:

"I have appeared to thee for this purpose, to make thee a MINISTER and a WITNESS . . . to the Gentiles; to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the POWER OF SATAN to GOD, that they may receive forgiveness of sins and inheritance among them which are sanctified by FAITH WHICH IS IN ME."

The ALL THINGS referred to by the Saviour *in the first passage* include those prophetic warnings which begin with the sermon on the mount, where it is written, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by *their fruits*." This warning is repeated throughout *the whole* of His *ministry* to His last prophetic discourse in Matthew xxiv., Mark xiii., and Luke xxi.

In Matthew xxiv. particularly He says, "Take heed that no man deceive you. For many shall come in MY NAME, saying, I AM CHRIST; and shall deceive many. . . . And because iniquity shall abound, the love of many shall wax cold. . . . For there shall arise

false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

The charge to the apostle Paul, which is utterly fatal to the sacerdotalism, the rationalism, and the false spiritualism of the 19th century, describes the *natural state* of the world without Christ—BLIND. (2 Cor. iv. 3-6.) In intellectual and moral darkness without exception; plunged also in superstition and under the rule of evil spirits or THE POWER OF SATAN, the only remedy for which is the gospel of the grace of God. Hence the apostle Paul is "ORDAINED"—as he says in 1 Tim. ii. 7, and again in 2 Tim. i. 11—A PREACHER, not a sacrificing priest, to offer up atoning sacrifices for the living and the dead, as taught from "the chair of St. Peter."

God's ministers and witnesses of all time are here charged by Christ to point men to Himself personally as the only object of faith; to Him as a living Priest, a living Physician, a living Friend, a living Advocate at the right hand of God, who ever liveth to make intercession for them. In short, there is no room for any other priest *in* this dispensation of the Spirit. Who is Christ's Vicar upon earth? Not the Pope and whole legions of priests and false prophets. The SPIRIT is the RULER in the Church of God.

This apostle testifies in 1 Timothy iv. of these days, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to SEDUCING SPIRITS, and DOCTRINES OF DEVILS."

He adds, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of FAITH and of GOOD DOCTRINE."

THE POWER OF GOD *v.* POWER OF SATAN.

The Church of God in the world represent SPIRITUAL RELIGION. The false Christs and false prophets spoken of represent NATURAL RELIGION. *The one* are God's witnesses that "the gospel is the POWER OF GOD unto salvation to every one that believeth." *The other* are THE POWER OF SATAN, the heretics and schismatics of the modern Christian Church! And, sad to say, hardly one professing Christian out of a thousand knows anything about this power of Satan, owing to the Laodicean spirit which has prevailed hitherto regarding its awful progress in our midst.

The apostle Paul speaks of it in 2 Corinthians xi., that "as the serpent beguiled Eve through his subtilty, so do these corrupt men from the simplicity that is in Christ; by preaching another Jesus, another Spirit, and another gospel."

"Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."

In replying to Mr. Gladstone's heresies, therefore, we propose first to trace TRUTH and ORTHODOXY, HERESY and HETERODOXY to their respective sources in the INFALLIBLE WORD OF GOD, which he has taken as his own standard in this war, and therefore BY IT he stands or falls!

OUR STANDARD.

Our principle in this discussion is, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified by Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

In those oracles, and those alone, we have the mind and WILL OF GOD revealed to us, regarding ALL THINGS that pertain unto LIFE and GODLINESS.

We there read of the ETERNAL BEING, THE PERSONALITY, THE IDENTITY WITH THE FATHER; of THE SON OF GOD as the source of all LIFE and LIGHT; and finally of HIS INCARNATION in the following words of matchless sublimity: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ALL THINGS were made BY HIM; and without Him was not anything made that was made. In Him was LIFE; and THE LIFE was THE LIGHT of men" (John i. 1-5).

"YE MUST BE BORN AGAIN."

Verse 11, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the SONS OF GOD, even to them that BELIEVE ON HIS NAME: which were born, not of blood (natural life), nor of *the will* of the flesh, nor of *the will of man*, but OF GOD," that is, by spiritual regeneration! This the natural man rejects.

THE INCARNATE WORD.

Verse 14, "And the WORD was made FLESH, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), FULL OF GRACE AND TRUTH."

Here then we have the embodiment of ALL TRUTH IN THE PERSON OF THE SON OF GOD, and the very essence of the gospel is thus repeated in John xx. 31, "These are written, that ye might believe that JESUS IS THE CHRIST, THE SON OF GOD; and that believing ye might have LIFE through HIS NAME."

There are two kinds of belief; the one intellectual and natural, the other spiritual. The one is mere *head* knowledge, the other is the baptism of the heart by the Holy Ghost, and saves the soul.

NO POPERY.

"Neither is there salvation in any other: for there is none other NAME under heaven given among men, whereby we must be saved."

And again, in 1 John v. 10, the apostle sums up all in the solemn words, "He that believeth on the Son of God hath THE WITNESS in himself (the Holy Spirit): he that believeth NOT GOD HATH MADE HIM A LIAR; because he believeth *not* THE RECORD that God gave of HIS SON."

That record is the Divine standard, the ROOT of all TRUE DOCTRINE, which we lift up to-day against the numerous heresies and

schisms of this nineteenth century. Every development beyond it is a leap into HERESY and SCHISM; a "ceasing to hold THE HEAD from which ALL THE BODY . . . increaseth with the increase of God" (Colossians ii. 2 and 2 John 7-11). It is the witness of God from which there is no appeal; yet the reader will be astonished to see how the writer of the article under reply, whilst professing to believe in God's Record, deliberately denies and disobeys it!

It has been well said of the first five verses of John's Gospel, that not a single word could be altered in them without opening the door to some heresy or other. They reveal to us "Emmanuel God with us," through whom, as the only mediator, God has manifested Himself to mankind from the beginning, in creation, in providence, in redemption, and in all the purposes of His grace.

AIM OF MR. GLADSTONE'S ARTICLE.

It is now essentially necessary in the interests of TRUTH, that before proceeding further we should quote briefly, for the information of our readers, Mr. Gladstone's own account of the aim and object of his article, and above all his own definition of THE RECORD which he professes to have taken for his STANDARD of orthodoxy on the one hand and of heresy on the other.

By this, and by the way generally, in which he handles scripture, we know that he comes before the public on this occasion as A NATURAL MAN of great intellectual power and acumen, as the advocate of what he calls "True corporate union with the chair of St. Peter," where the Pope sits, and claims to be the vicar of Christ upon earth, or as Dr. Manning expressed it in his celebrated sermon at Birmingham on the text, "I AM THE WAY, THE TRUTH, AND THE LIFE," as "the possessor of all the attributes of the Incarnate WORD." Such as, I AM the Bread of life, I AM THE LIGHT OF THE WORLD, and so on—

AS GOD IN FACT.

At page 173 of the magazine he tells us that he contemplates and seeks by his article to recommend to the Latin, Eastern, and Reformed Churches, NOT A SURRENDER to the "chair of St. Peter," but such a RE-ADJUSTMENT of ideas as will enable conscientious men to co-operate with Christians of *all sorts*, who are agreed upon what he calls "*the very kernel of the whole gospel*; viz. the grand central tenets of the Holy Trinity and the Incarnation." At p. 169 he explains "all sorts" as either "the Popedom, or Episcopate, or Presbyterate, or the Christian flock, severed from the world by Baptism."

This united church would be "governed," he adds, "by the PRINCIPLE OF LOVE and BY A SUPREME REGARD for the PREROGATIVES OF TRUTH!" And why, he asks again, is it to be the work of the *present juncture*? Because "creation is groaning and travailling together" (*not as the apostle Paul says in Romans viii. 23, "Waiting for the adoption, to wit, the redemption of our body,"*) but, as Mr. Gladstone declares, "*for a great recovery in this re-adjustment of ideas.*"

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Such handling of scripture, followed by the way in which Mr. Gladstone practises his professions of "love" and "truth" afford, with what follows,

A SAMPLE OF DEADLY HERESY

which cannot well be surpassed.

For instance, the word of God, which Mr. Gladstone has taken for his standard, thus defines the principle of love, and also what TRUTH essentially is, in the Old and New Testaments.

In Deuteronomy vi. 4, 9, it is written, "Thou shalt love the Lord thy God with ALL thine *heart*, and with *all* thy soul, and with *all* thy might. And *these words*, which I command thee this day, shall be *in thine heart*," &c. &c.

In John xiv. 15 Christ says, "*If ye love Me*, keep my commandments." And again, in 1 John v. 3, "*This is the love of God*, that ye keep His commandments."

And as regards TRUTH, Christ says, in John xiv. 6, "I AM *THE TRUTH*"; and addressing the Father, in John xvii., "Thy word is TRUTH." And in 1 Tim. i. 5 the apostle Paul says, "Now the end of the commandment is LOVE out of a PURE HEART," &c. &c.

Yet in spite of these Divine commands, the first thing that Mr. Gladstone endeavours to do is to make out that the Pope is the Vicar of Christ on earth, and that all power in heaven and earth is vested in the chair of St. Peter. Moreover, in order to clear Rome of the idolatry and mariolatry justly chargeable to her, he shows his "love" and his sense of "truth" by defining God's word to be a shifting rule of faith and practice in the following words, which occur at page 165 of the magazine :

"It should be remembered that SCRIPTURE IS NOT A STEREOTYPE projected into the world at a given time and place, but is A RECORD of comprehensive and progressive teaching, applicable to A NATURE set under providential discipline, observant of its wants which must vary with its growth, and adapting thereto in the most careful manner its provisions." THIS IS NATURAL RELIGION! There is not one word of LIFE IN IT! How true it is that no man can say that JESUS is Lord but by the Holy Ghost.

As to scripture *not being a STEREOTYPE*, Christ says, in that divine commentary on the law, the sermon on the mount: "Think not that I am come to destroy the law or the prophets, I am not come to destroy, but *to fulfil*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from *the law* till all be fulfilled."

At the close of His ministry (Matt. xxiv. 37) we find our Lord varying the above passage thus, "Heaven and earth shall pass away, but MY WORDS shall NOT PASS away." Thus the law passes over into *the words of Christ*, which are the final and complete expression of THE FATHER'S WILL.

The greatest promise in the Bible is the reward of keeping "the words of Christ." Thus in John xiv. 23 we read, "If a man love Me he will keep MY WORDS; and My Father will love him, and We will come unto him and make our abode with him." So with Philadelphia, "Thou hast kept MY WORD," &c.

Real love like this, and a real regard for truth of this stamp, makes a man's heart a holy of holies indwelt by the fulness of the Godhead—the power of God. Whereas the man who professes this love for Christ and obedience to HIS WORDS, and at the same time deliberately betrays HIM by exalting an Antichrist into HIS PLACE, is, as the Saviour says in John viii. 47, “NOT OF GOD,” but is under THE POWER OF SATAN, as the Lord Himself said in His charge to the apostle Paul already quoted.

CHURCH FOUNDED ON ATONEMENT.

The apostle Peter too, whose authority Mr. Gladstone maintains so strongly, reminds the Church of God of his day that she is founded on the ROCK OF AGES—THE ATONING DEATH OF CHRIST—not on the great central tenets of the Trinity and Incarnation as Mr. Gladstone asserts more than once. He says, “Ye are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but *with the precious blood of Christ*, as of a Lamb, without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who BY HIM *do believe in God* that raised Him up from the dead, and gave Him glory; that your *faith and hope* might be in God . . . being born again not of corruptible seed, but of incorruptible, by THE WORD OF GOD which liveth and abideth FOR EVER. . . . And this is the word which by the gospel is preached unto you.”

This is GOD'S stereotyped way of salvation. We must get Life at the Cross and be born again if we would wear the Crown!

AWFUL WARNING.

Almost the last words of scripture also show, like the beginning, that it is an eternal STEREOTYPE which declares what the inevitable and AWFUL DOOM of the hostile critics—heretics and schismatics—of the modern Christian Church will be, who dare to reject its gracious invitations and solemn warnings.

In Revelation xxii. 14 we read, “Blessed are they that DO HIS COMMANDMENTS, that they may have right to the TREE OF LIFE, and may ENTER in through THE GATES [CHRIST] into the city. For *without* are dogs, and sorcerers, and whoremongers, and murderers, and IDOLATERS, and whosoever loveth and maketh A LIE”; then follow in verses 18 and 19 the Saviour's last words of warning about “adding to” or “taking away” from THE RECORD which God has given us of His Son; these confirm the sentence of everlasting punishment on all who reject Him that *speaks for the last time* before His coming: both as very man—“I JESUS”—and as very God—“I AM ALPHA and OMEGA—the beginning and the end, the FIRST and the LAST.”

A CLEAR CASE OF DEADLY HERESY AND SCHISM.

These passages, we submit, prove conclusively, in connection with those already quoted, that Mr. Gladstone in his attempt to unsettle the foundations of the WORD OF GOD, by describing “the record which

God has given to us of HIS SON—as not A STEREOTYPE; that is to say, as justly open to alteration by man—MAKES GOD A LIAR; he speaks also as A NATURAL MAN, of whom the Holy Ghost testifies in 1 Cor. ii. 14, that he “receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

The venerable gentleman has come forward at a highly critical period in the history of the Church and of the world, to teach us what *heresy and schism* are in the modern Christian Church. He ostensibly takes the word of God as the standard by which to make out his case; he speaks like an angel, of a love that seems almost to overwhelm him; and of “a supreme regard for TRUTH” that would melt a stone! when suddenly! all at once! he lays his axe at the root of ALL TRUTH; by unsettling its very foundations; as that old heresiarch, the devil, did in Eden, and thereby originated all the heresies which have cursed the earth ever since. A clearer case of “the heresy and schism that exclude from salvation,” to use Mr. Gladstone’s own words, cannot be. “Let God be true, and every man a LIAR.” HIS TRUTH is the only truth! Not only about Ancient, but Modern Idolatry also. When therefore Mr. Gladstone tells us that “the Laws of Religion have been modified by circumstance,” and that “*the Christian Church (not the Law of the Lord) gives a Sanction to the use for Religious purposes, either of Images or Pictures.*” That “from the time when the Son of God was pleased to assume human form,” “the Law about images *naturally, if insensibly,* underwent an essential modification.” We are compelled to protest against such perversion of the Truth. We have just shown from the Book of Revelation the IDOLATER’S Doom at the last, hence we now enquire

WHAT IS IDOLATRY ANCIENT AND MODERN?

That we may flee from it!

When God said in the first Commandment “Thou shalt have none other Gods before ME” He meant that no god should be Worshipped *in addition* to Himself, and that is true still! The idolatry of the Israelites did not exclude Jehovah, their Sin lay in Worshipping A VISIBLE SYMBOL OF HIM WHOM NO SYMBOL COULD REPRESENT. Such was the SPIRIT of IDOLATRY expressed in the Worship of the Golden Calf. In Exodus xxxii. 4, 5 Aaron proclaims “To-morrow is a feast unto the Lord.” The Egyptian priests did the same with the ox, frog, and other animals. The Priests of Hindooism do the same to-day. In Elijah’s day the Priests of Baal vainly tried to bring down Divine fire from Heaven to consume their *false Sacrifice*. Their Successors of the present day *pretend that they Succeed* in bringing down the Lord of Glory on to their so-called ALTARS.

Thus *the Spirit of Modern Idolatry* has appeared in this 19th century in a *far more subtle and deadly form* than that of old; it takes “the deep things of God,” and changes them into the very “depths of Satan.” In combination with the Leavens of Sadduceism and Herodianism it was expressed in the Pharisaism of the first century. After nearly two thousand years it is represented by the “many Antichrists” of 1 John

ii. 18, and finally in "the three unclean spirits like frogs," or the Satanic trinity of Rev. xvi. 13, 14, which are at work at this moment. It is with reference to *this time*, and what yet remains of this dispensation, that the Saviour says in the 15th verse, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments," &c.

Take the following as instances of the Subtle Idolatry of which we here speak :

In Genesis iii. 15 we have the primal promise of the Saviour, given by God to man, that "The Seed of the Woman should bruise the Serpent's Head." This is the Central Truth of the whole Bible from Genesis to Revelation. ALL SCRIPTURE testifies that the Seed of the Woman is Jesus Christ. It was He who bruised the Serpent's head on Calvary, and will yet bruise Satan under our feet shortly." (Rom. xvi. 20.)

It is in this sense as the source of Redemption that Mr. Gladstone refers to it at p. 173 of his article, and one would think from this saying, were it supported by his DOING, that he really was resting on the ROCK OF THE ATONEMENT—the Substitutionary Sacrifice of Christ! But, alas! whilst he professes this "in WORDS" he denies it by recommending in his article "true corporate union with the Chair of St. Peter." Whence came an Encyclical letter from Pope Pius IX., in 1849, applying this fundamental passage to the Virgin Mary in the following words: "We repose all confidence in this that the Blessed Virgin has been raised by *the greatness of her merits* above all the Choir of Angels up to the Throne of God, and that it was *She who crushed, under the foot of her Virtues, the Old Serpent.*"

What becomes of Mr. Gladstone's expressions of "Love" and "Supreme regard for the Prerogatives of TRUTH" before this denial of Christ and the similar cases of adding *another Ladder* for the Virgin to God's Ladder in Genesis xxviii. 12, 13? which shows the Lord Jesus Christ as The Way, The Truth, and The Life; and another ATONING SACRIFICE of the Mass to Christ's ATONING Sacrifice on Calvary; that ONE OFFERING whereby HE hath PERFECTED FOR EVER them that are Sanctified, Hebrews x. 14.

What are we to say too, in connexion with all this, to the

GROSS IDOLATRY SET UP IN ST. PAUL'S

Cathedral, London, some years ago in the Reredos, on which appear the figures of our Saviour on the Cross, so sculptured as to resemble A LARGE CRUCIFIX; and of the Virgin Mary with the Infant Jesus in her arms; a well-known and favourite symbol of Rome; intimating the complete Subjection of the Son to the Mother as the Queen of Heaven!!

Imagine such a symbol representing our Great High Priest, as revealed to us in Rev. i. 12-18; or imagine the Pope, in the Chair of St. Peter doing it, as the Possessor of ALL THE ATTRIBUTES of the INCARNATE WORD, which he says he is!

Such are IDOLS of the grossest kind, far, far more offensive to God than any of the IDOLS of the heathen, because their very presence in a Christian Church is a *perpetual Sin* against the Pentecostal Light of

this Dispensation. This Wickedness has *already brought Severe Judgments* upon us as a Nation, and unless we repent of our Rebellion and Lawlessness more will soon follow. All history, Secular and Religious, as well as prophecy, testify to this!

In 1 Cor. x. we are taught that the ways of God with the children of Israel are written for our admonition; that the Judgments which happened to them were types or figures which serve as patterns for us *not to dally with Idolatry, but to flee from it.* Almost the last words too of the Apostle John were, "Little children keep yourselves from idols"; referring for one thing to the growing tendency on the part of Christians, in his day, to make an Idol of the Lord's Supper—a tendency which has now ripened into the fatal delusion of regarding this blessed ordinance as placing in the hands of a false Priest the means of conferring grace, and of pardoning the sins of all who go to mass, however ungodly their lives may habitually be!

Such cases as these, and we have no space for more, prove that the Church or Man, who thus denieth that Jesus is the Christ, hath not the Father. He is Antichrist that denieth the Father and the Son. See 1 John ii. 21-23, and Titus 1-16. Such is the difference between Profession and Practice. "Be not deceived, God is not mocked in these things."

WHENCE CAME ALL THIS EVIL?

We have shown to our readers what the Spirit, who wrote the Bible, said to the Churches at the end of the sacred record. Let us now turn to the beginning of the volume, and trace all heresy and idolatry from its beginning up to date; that we may see how closely it concerns all who love the Lord Jesus Christ in sincerity, and all who are anxious about their souls' salvation, to HOLD FAST THE SWORD OF THE SPIRIT, which is the word of God, as our *sure weapon of defence and offence*, against the whole power of Satan that may be arrayed against us.

DEFINITION OF HERESY.

Mr. Gladstone defines HERESY as "*self-chosen and self-formed opinion*," as "Self-appointed choice," and so it is, as opposed to the mind and WILL OF GOD, revealed to us in the Bible! But it will be seen in the course of this discussion that—as in the cases just described—he regards "*the Chair of St. Peter*" not the Lord Jesus Christ as the standard of orthodoxy—the rallying-point for Christians—here on earth; and that to have a "self-chosen and self-formed opinion" contrary to the Canon Law of Rome *is deadly heresy; not departure from the living God in an evil heart of unbelief*, as the Holy Ghost teaches.

Not a word therefore of what Mr. Gladstone says as a spiritual teacher in this article is worthy of credit, because when tested by his own standard they are "found wanting." Turning now to that seed-plot of the Bible—the book of Genesis—we find that "the heresy and schism which exclude from salvation" are against THE LORD GOD OF HEAVEN AND EARTH, not against any man or church!

Thus we read that in the beginning God "breathed into man's nostrils the breath of life, and man became a living soul." God then in

the exercise of His sovereignty as Creator, and as providential Ruler of the universe, gave man the *primal command* of Genesis ii. 16, 17, *not* to eat of the tree of knowledge . . . for in the day that thou eatest thereof thou shalt surely die."

THE FATHER OF HERESY.

No sooner had God declared HIS WILL by this command, than that old serpent, the devil (of whom the Lord testifies in John viii. 44, that "he abode not in the truth, for there is NO TRUTH in him), appeared on the scene, and MADE GOD A LIAR by denying HIS WORD; and substituting for it his own lying promises, "YE SHALL NOT SURELY DIE," and "YE SHALL BE AS GODS." What a flood of light does this throw on our subject!

BY THESE LIES the old heresiarch laid the foundation of all the deadly heresies which have destroyed souls from that day to the present, including the heresy of the NON-ETERNITY OF PUNISHMENT, based on "Ye shall not surely die"; and the ASCENT OF MAN TO THE THRONE OF GOD, by the WILL OF THE FLESH or by the WILL OF MAN, *independently* of God, as based on the Satanic text, "Ye shall be as gods."

THE FIRST HERETICS.

Adam and Eve, beguiled by the subtlety of the serpent, believed him rather than God. Theirs was what Mr. Gladstone calls a "*self-chosen, self-formed opinion.*" God put the case fairly before them by HIS WORD; and Satan put his Subtle View before them also, as he is doing everywhere at this moment! They rejected God's truth for Satan's lie, and became DEAD SOULS in consequence, as God said they would; that is to say, they became heretics and schismatics, alienated from the grace of God, in which they had lived up to that time. Thank God for their recovery and ours also through Genesis iii. 15; which Rome denies.

In giving *unfallen* man that command, God's gracious purpose was that He would have him dependent on *Himself personally* for everything, to live in union and communion with Him, to seek LIFE and LIGHT, not from *his own* powers and faculties, but from HIM who only hath LIFE in HIMSELF! Such is the will of God still! SELF-IDOLATRY is DEATH still, and will be to the end.

In opposition to God's command Satan suggested THE ORIGIN OF ALL SIN, HERESY and SCHISM, viz., SELF-DEPENDENCE and SELF-WILL instead of OBEDIENCE TO THE WILL OF GOD! and he thus became the Great Heresiarch, the father of all the children of disobedience to this day (John viii. 43-47).

THE DELIVERER.

But how gloriously did the second Adam DO what the first Adam FAILED TO DO! We read, in John v. 30, that when testifying to the hostile critics, heretics, and schismatics, by whom He was continually assailed during His ministry, He said, "I can of Mine own self do nothing; as I hear I judge; and My judgment is just: because *I seek*

not *Mine own will*, but THE WILL OF THE FATHER which hath sent Me."

Thus TO DO THE WILL OF GOD is ORTHODOXY, and to depart from the LIVING GOD in an evil heart of unbelief, and to continue therein, is "the heresy and schism that exclude from salvation."

The Lord Jesus on the very eve of Calvary, when asked by Pilate, the representative of earthly power, "Art thou a King then?" answered, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness to THE TRUTH"

THE UNERRING TEST—

"Everyone that is OF THE TRUTH heareth MY VOICE."

This last sentence, taken with John viii. 47, "He that is OF GOD heareth God's words; ye therefore hear them not, because ye are *not* of God," exposes the real character of all nominal Christians who, *as natural men*, puffed up with intellectual pride and self-conceit, dare to "handle the word of God deceitfully," and to "change it into a lie" to suit their own purposes, calling evil good and good evil, calling truth heresy and heresy truth. We have a notable example of this in the present article, as we have already seen.

In Isaiah lxvi. God's standard is, "To this man will I look (or have regard), even to him that is poor and of a contrite spirit, *and trembleth at MY WORD.*"

In 2 Kings xxii. we read how king Josiah did this, and was especially blessed in consequence. In 2 Kings xxiv. and in Jeremiah xxii. 13-19 we read how his son Jehoiakim despised the word of the Lord, *and even dared to burn it*, as, alas! is often done now; and how signally God punished him for it. He lost his throne, and was condemned to be buried with the burial of an ass, such being the estimate in which God holds all the hostile critics, heretics, and schismatics from HIMSELF and HIS WORD, which reveals to us His Mind and HIS WILL.

FALSE HERESY.

The apostle Paul before Felix, in Acts xxiv., affords an excellent example of this reversal of the right order of things, as attempted by Mr. Gladstone. The chief priests and hostile critics of that day brought charges of heresy against the apostle, because he preached "Jesus and the resurrection," or true Orthodoxy.

Addressing Felix in his defence against their false accusation he said, "But this I confess unto thee, that after the way which *they call heresy*, so worship I the God of my fathers, believing ALL THINGS which are written in THE LAW and the PROPHETS." Thus the great apostle took the Bible and the Bible only as his rule of faith and practice; that was his crime, as it is still in the sight of men like his opponents, who were the same critics of whom we read from John v. to John xi. 53 and onward—men who eventually crucified the Prince of Life, and whose successors of the present time crucify the Son of God afresh daily.

We have seen how TRUTH in the person of Christ says, "I AM THE TRUTH."

And how HERESY of the deadliest kind says, in the person of the POPE, "I AM THE TRUTH," thus MAKING GOD A LIAR; and yet it is in support of this blasphemy that Mr. Gladstone has written his article, as already remarked above.

THE THREE LEAVENS.

We now proceed to show how the Power of Satan was opposed to the Power of God during our Lord's ministry on earth, being represented by the three heretical and schismatic sects of the Pharisees, Sadducees, and Herodians, who were also the hostile critics of that day.

Over and over again the Saviour warned His own disciples and the people to "beware of them." His apostles in their turn did the same, as we learn from the Acts, and the epistles of Peter, James, Jude, Paul, and John, and *we ought not to give way to a Laodicean spirit of indifference in this respect.* Thus in Matthew xvi. 6 we read that Jesus said to His disciples, "Take heed and beware of the leaven of the Pharisees and Sadducees"; and again, in Mark viii. 15, "Take heed and beware of the leaven of Herod." In Matthew xxiii., and Luke xi. also, He denounced them in the most uncompromising language.

The Pharisees were formalists, who exalted themselves and the temple services above God's most holy Word, just as *their predecessors* had done in Jeremiah's days (chap. v. 30, 31). They refused when warned to walk in the old paths of Abraham and Moses (vi. 16, 17), and persisted in their evil way (vii. 4 and viii. 9); hence the glory of the Lord left the temple, and the curse pronounced in Jeremiah xvii. 5 came, and they went into captivity.

Just so their successors, the Romanists and Ritualists of the modern Christian Church, are now doing. They add "tradition" and other "leaven" to Christ's word and work, and thereby "*make the Word of God of none effect,*" in order that they may "teach for doctrines the commandments of men."

VAIN WORSHIP DEADLY.

For instance, in the first 14 verses of Matthew xv. the Lord Jesus calls all Pharisaic alterations and additions of HIS WORD "plants which MY heavenly Father hath not planted"; and their whole ritual from beginning to end, based though it originally was on a divine pattern, He denounces as "VAIN WORSHIP," being opposed to the worship of God with the heart, in sincerity and in truth. The priests too, though after the order of Aaron, He calls "*blind guides,*" who were leading their poor blind victims into the "ditch" of hell.

This represents, both in principle and fact, what is now going on in Romish and Ritualistic churches, with the additional evil that the so-called priesthood of the nineteenth century are *heretics* and *schismatics* of the worst kind; for, like Korah, Dathan, and Abiram, they belong to no order at all, except that of SELF—SELF—SELF—all is SELF, or vain worship from beginning to end, as Mr. Gladstone describes heresy! Yet this is the CHURCH about which such bitter controversy has been going on for near a hundred years. Ever since in fact, contrary to the principles of the Reformation, we allowed a Jesuit college to be established

at Stonyhurst, in Lancashire, and another at Maynooth in Ireland, and thus opened the flood-gates for all this Heresy and Idolatry.

This "leaven," like Etna or Vesuvius, has shown strongly eruptive symptoms this year; first in Lent, when a proclamation was issued that London and England were to be Romanised; then came the Papal Encyclical, inviting the Protestant nations to "submit themselves wholly to that ONE PERFECT SOCIETY" (of Jesuits) "with a mission to teach and to make LAWS in matters which fall under its *jurisdiction*, viz., that of DIRECTING MEN TO THE ACCOMPLISHMENT of their duties, which, moreover, imbued with THE SPIRIT of accord towards the civil powers, willingly concludes PACTS with them." How utterly degrading the mere thought is!!

MR. GLADSTONE'S APPEAL OF "LOVE" AND "TRUTH."

In close sequence to this astute proclamation comes Mr. Gladstone's appeal, quoting in the first instance *two texts of Scripture* in support of, and re-echoing the Pope's words about the aforesaid "society," and its constituted "*authority*" and "*jurisdiction*"! which means the Canon Law—that deadly enemy to Civil and Religious Liberty.

The *first text* he uses is Matthew xxviii. 18-20, quoted in full above, and the *second text* is Matthew xviii. and part of verse 17, "If he neglect to hear the Church (*i.e.* the Jesuits), let him be unto thee as an heathen man and a publican."

In the first thirty-two lines of his article the venerable writer endeavours to make out, by a course of vague supposititious reasoning, that the Lord *founded* the TRUE CHURCH on the charge contained in Matthew xxviii. 18-20, which He did not; for in the first place the CHURCH OF GOD is founded on ATONEMENT, as already shown: and in the next, it was baptised into ONE BODY by the Holy Ghost at Pentecost: for, in Luke xxiv. 48, 49, the apostles and disciples were commanded *to wait* at Jerusalem for *Power from on high* to enable them to carry out their Master's commands, *as without the Power of the Holy Ghost they could do nothing.*

This essential part of the Lord's charge Mr. Gladstone ignores. He takes the Word, and *without waiting for the Spirit* to enlighten him, he goes forth to explain that word by his own natural power and faculties, and of course, being led by his "own opinion" instead of God's express command, he falls into this great Heresy of Popery.

PENTECOSTAL POWER AND GRACE NEEDED.

Here we perceive the difference between *spiritual religion* and *natural religion*. In the first the principle is, "Ye must be born again," for "no man can say that Jesus is Lord but by the Holy Ghost."

Natural religion asserts the contrary; the Sacerdotalist has his self-bestowed sacramental power and grace, which is "Vain Worship"; and the Rationalist has his inner light or intellectual power and acumen, whereby, according to his own theory, he eventually evolves into a god—"Ye shall be as gods."

In Acts ii. we see how literally the apostles and disciples obeyed their Master's commands. They remembered His saying, "Without Me ye

can do nothing." So they waited for "POWER" and received it, and thus showed that they were the true Church, founded on the ROCK, Christ Jesus the Lord, and indwelt by His Spirit and His word. Like the wise virgins, they had not only lamps lit by the Spirit, but they had a supply of oil to keep them alight, whereas the "natural man," like the "foolish virgins" and the "foolish builders" of Matthew vii. 26 and Matthew xxv., goes forth in his own strength, carrying a lamp without oil, or building on the sand, as the case may be, and fails utterly.

Similarly Mr. Gladstone misinterprets the second text, "If he neglect to hear the Church let him be unto thee as a heathen man, and a publican." This refers to "*disputes* between brethren," not to questions affecting eternal life and salvation; and it is much to be regretted that the whole passage, *which explains itself*, was not quoted in the article. It is not applicable to such vital questions as are under discussion, but to matters of ecclesiastical interior economy and discipline.

In the previous chapter the Voice of God the Father from heaven on the mount of Transfiguration gave the rule for the Church of God of all ages, "This is My beloved Son, in whom I am well pleased; HEAR YE HIM." And again, in the last message to the universal Church, we are called upon to "HEAR WHAT THE SPIRIT saith to the CHURCHES." The first of these passages is alluded to by Mr. Gladstone himself at p. 166 in another connection, but he preferred taking the text that would exalt the Church instead of Christ!

NINETEENTH CENTURY LAWLESSNESS.

It is most painful too to find, that after misinterpreting these two texts for the purpose of exalting the Church of Rome to the throne of Christ, and trying to make people believe that separation from her is "the heresy and schism which exclude from salvation," Mr. Gladstone concludes this part of his article with the following irreverent words, which evidently do not proceed from the Spirit of God:

"This I think is a *fair account* of heresy and schism, according to THE VIEW of our Lord and His apostles"; as if "the lively oracles" of the Most High God were human utterances, open to the ignorant criticism of every unconverted man who may choose to strive with His Maker (Isaiah xlv. 9, 12).

This was the characteristic of the sceptical, half infidel Sadducees. They as well as the Pharisees were charged by our Lord in Matt. xxiii., Luke xi., and other Scriptures with "taking away the key of knowledge," by denying, misinterpreting, and otherwise corrupting the WORD OF GOD! This is what their successors, the Rationalists and hostile critics of the Bible, are now doing in our midst; both orally in their pulpits and on platforms, as well as by such infidel literature as *Essays and Reviews*, *Lux Mundi*, &c. This heresy of infidelity is perhaps still more deadly than Pharisaism, because it denies the need of atonement for sin, and especially the vital fundamental doctrine of Christ's substitutionary sacrifice, which the apostle Paul defines so clearly in 1 Cor. xv. 1-4.

Referring to the particular stress which Mr. Gladstone lays more than once upon "the grand tenets of the Holy Trinity and the Incarnation

as the very kernel of the Gospel," to the disparagement of the atonement made once for all on Calvary, and the work of the Holy Spirit at Pentecost, we would recommend in connection with the former the perusal of an able penny pamphlet, entitled, *The Atonement, a Witness against Sacerdotalism*, by the Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge, to be had of C. J. Thynne, 1, Great Queen Street, Lincoln's Inn Fields, London, W.C.

The third sect, the Herodians, were a political party who joined either Pharisees or Sadducees as best suited their "leaven," which was, and still is, "*political expediency*." They loved the praise of men more than the praise of God, and would sacrifice "truth and justice, religion and piety," to please the people and keep their own party in power.

These three sects reappeared in apostolic days as the inveterate enemies of the CHURCH OF GOD—they were their persecutors in Acts iv. ; the murderers of Stephen in Acts vi. and vii. ; the false teachers and sacerdotalists of Acts xv. 1 ; the fierce opponents of the apostle Paul in Acts xix. 8 to 20 ; and xx. 17 to end. Finally, in Acts xxiv., as already shown, they accused Paul before Felix of "*Heresy*," *falsely so-called*, in precisely the same sense that Mr. Gladstone now charges it in his article against all Christendom outside the Church of Rome.

To such an extent have these "THREE LEAVENS" now succeeded in perverting the truth, that millions of anxious souls all over the world are crying out, "WHAT IS TRUTH? WHERE IS IT TO BE FOUND?" and, alas! there are comparatively few to tell them of THE SON OF GOD, who proclaims, in John xiv. 6, "I AM THE TRUTH." "He that heareth My word, and believeth on HIM that sent Me, HATH everlasting life, and shall not come into condemnation, but is passed from DEATH unto LIFE." Thus saving "FAITH comes by HEARING, and hearing by the WORD OF GOD," applied to the heart by the Holy Ghost—not by man-made and man-administered ordinances! (John v. 24 ; Romans x.)

THIS IS THE ONLY GOSPEL THAT SAVES SINNERS.

"THY WORD IS TRUTH," says our great High Priest in John xvii., when consecrating HIS CHURCH to the service of God before His passion. Yes; that very Bible which the hostile critics of to-day are tearing to pieces is "THE KEY OF KNOWLEDGE," of *that knowledge* which is LIFE ETERNAL, and consists, as our High Priest Himself defines it in John xvii. 3, in knowing "THEE the ONLY TRUE GOD, and JESUS CHRIST, whom THOU hast sent."

This is the Gospel of the GRACE OF GOD, which brings dead souls to life by the power of the Holy Ghost. It exalts Christ personally as the only life-giver of humanity, *not* the Church; Christ, *not* the so-called chair of St. Peter, and him who sits therein. CHRIST THE LAMB OF GOD, THE ONE GREAT SACRIFICE for sin on Calvary, *not* the FALSE CHRIST of the Mass for the living and the dead: Christ in one word, not the priest or the sacraments, but the true Christ of Romans iii. 24, 25, "Whom God hath set forth to be a PROPITIATION through FAITH IN HIS BLOOD."

This is the Gospel which is "the Power of God unto salvation to

everyone that believeth." It is the glad announcement to sinners that a PERFECT ATONEMENT for ALL their sins has been made ONCE FOR ALL by the DEATH OF CHRIST on the CROSS, who being the brightness of His Father's glory and the express image of His person, and upholding ALL THINGS BY THE WORD OF HIS POWER, when He had BY HIMSELF purged our sins (as Priest and Victim), sat down at the right hand of the Majesty on high, where HE now lives *enthroned* as our Advocate, our Mediator and Intercessor, our Prophet, our Priest, and our coming King; that whosoever *will* may take of the WATER OF LIFE freely; coming to God directly through HIM daily, hourly, nay every moment, without the intervention of any human priest.

May God in His infinite mercy lead the venerable writer of the article under reply, and many a Romanist and Ritualist, not to consider it beneath them to read "the record" quoted above, and that through the blessing of the Holy Spirit they may receive Christ personally, and ETERNAL LIFE IN HIM.

We respectfully ask Mr. Gladstone to compare *his own definition* of God's record with that portion of it which we have extracted from the gospel according to John, and to say honestly whether that does not represent *spiritual religion*, and his NATURAL RELIGION, which Christ says is "A plant which MY heavenly Father hath not planted."

THE EXPOSÉ. THE DRAGON.

We have already exceeded the limits of a pamphlet; but we feel strongly that as by far the larger number of those who may read it have no notion what Rome and her so-called "Perfect Society of Jesuits" really is, we must in conclusion allow her to speak for herself in the following Papal proclamations and extracts from her works, &c.

Not one Englishman in a thousand knows that the Pope claims to be the possessor in his own person of all the ATTRIBUTES OF THE INCARNATE WORD! This was the particular point which the late Dr. Manning set forth in his celebrated sermon at Birmingham on the text "I AM the Way, the Truth, and the Life." How the Virgin Mary can be the Way or Ladder and the Pope too they do not explain! I AM THAT I AM, as in Exodus iii. 6, 14, is the title which the Lord Jesus, the Incarnate Word, applies so fully to Himself in the Gospel of John, as the FULFILLER of all the types of the Old Testament; yet the Pope, pretending to speak as the Incarnate Word, says, "*I am the Way, the Truth, and the Life*"; and again, "In the NAME OF CHRIST I AM SOVEREIGN! I acknowledge no Civil Superior. I claim to be the SUPREME JUDGE and Director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne, of the household that lives in the shade of privacy, and the Legislature that maketh laws for the kingdom. I am the sole, Last Supreme Judge of right and wrong; Infallible in matters of faith and morals." Here we have the voice of the Dragon and the False Lamb of Rev. xiii. 11.

Again, in part I., chapter iii., p. 67 of the *Dignity and Duties of the Priest*, by Liguori, Rome's Standard Work, the same voice speaks:

"It is a great advantage and happiness to be a *priest*, to have the

Power of making the INCARNATE WORD descend from heaven into his hands; and of delivering souls from sin and hell; to be the Vicar of Jesus Christ—the Light of the World, the Mediator between God and man—to be raised and exalted *above all the Monarchs of the earth*; to have greater power than the angels; in a word, to be A GOD UPON EARTH!” Remember the warnings of the Lord Jesus at the head of this reply. Every Ritualistic as well as Romish Priest claims this!!

KORAH, DATHAN, AND ABIRAM.

“In a word . . . without Priests we cannot be saved. . . . The Priest, by the Power of his Sanctity, has to carry the weight of all the Sins of the World.” And so on in endless blasphemy!

Here again we have false Christs, false prophets, seducing spirits, sorcerers, idolaters, and those who love and make lies, and Mr. Gladstone identifying himself with them. This is one aspect of The Chair of St. Peter, which the venerable gentleman exalts so much in his article under reply.

THE CHAIR OF ST. PETER.

The following is another picture of the Chair taken from Bishop Newton's dissertations on prophecy:

“At his inauguration in St. Peter's at Rome, he (the Pope) sitteth upon the high altar, and maketh THE TABLE OF THE LORD HIS FOOTSTOOL, and in *that position receiveth adoration!* At all times he exerciseth Divine Authority in the Church, ‘showing himself that he is GOD’; affecting Divine Titles and attributes, such as HOLINESS and INFALLIBILITY . . . asserting his decrees to be of the same or *greater authority* than THE WORD OF GOD.

“He is styled, and pleased to be styled, ‘our lord god the Pope’; another God upon earth; King of kings and Lord of lords—the same is the dominion of God and the Pope.”

And finally we present the picture which sums up all Rome's Popes present and future on the one hand; but at the same time *the unalterable, stereotyped decree* of the Lord of heaven and earth regarding her on the other.

THE ASPIRANT TO THE THRONE OF THE UNIVERSE.

In the year 1825 the Pope proclaimed a jubilee of his sovereignty to all the world, and commemorated that Jubilee by a medal which he and his Priesthood caused to be struck in its honour.

On the one side of that medal *was his own image*, and on the reverse the Church of Rome was represented by the figure of A WOMAN holding in her *left hand* A CROSS, and in her *right hand* a CUP (a mixed chalice) with the motto, “Sedet super universum” (she sits on the universe); and that this is still her aim we know *from her present action*. ROME is not the Man of Sin spoken of by Mr. Gladstone at p. 172.

No! The Holy Ghost describes this very woman in Revelation xvii. as “the Great Whore which sitteth upon *many waters* . . . having a GOLDEN CUP in her hand full of abominations and filthiness of her fornication”: and upon her forehead was a name written, “Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.”

In this matter of the medal we have an admirable instance how completely God in His Infinite Power and Wisdom can make an Infallible Pope prove to the world that he is the Antichristian Head of an Apostate Church, when it pleases Him to do so!

This is the "*Mother Church*" that Ritualists and others are crying out for *union* with! and which its Head, Leo XIII. and Mr. Gladstone now invite them to accept! yet while they are exhorting the poor blind victims *to come in to her*, the voice of God is calling, in Rev. xviii. 4, &c., "*Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*"

Such will be her end in the near future! See also for similar imagery Dan. ii. 34, 35, and Jer. li. 61-64.

"And in her was found the blood of prophets, and of saints, and of all that were slain on the earth."

The crucial question, therefore, now put to Englishmen all over the world is, *in principle*, precisely the same as in Elijah's day, when the prophet, as we read in 1 Kings xviii. 21, "came unto the people and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." Read 2 Cor. vi. 14 to end, and apply it to *this last conflict* between the Satanic trinity of Rev. xvi. and the Divine Trinity. "Surely in vain is the NET spread in the sight of any bird"!

WHICH IS THE TRUE CHURCH?

Which among your hundreds of Protestant denominations is the true Church? asked a Romish priest of the writer of this reply on one occasion. The answer given was that the apostle Paul defines the Church of God as those whom He has *purchased* with His own blood, and that they belong to no one denomination in particular, but are described in Revelation v., vii., and other passages as *redeemed* by Christ, the Lamb of God, out of "every kindred, and tongue, and people, and nation."

Bishop Ryle's explanation of what the Lord means when He speaks of His Church in Matthew xvi. 15-18 is so scriptural that we quote it here: "The Church which Jesus promises to build on a Rock is 'the blessed company of all faithful people.' It is not the visible church of any one nation, or country, or place; it is *the whole body of believers of every age*, and tongue, and people. It is a church composed of all who are washed in Christ's blood, clothed in Christ's righteousness, renewed by Christ's Spirit, joined to Christ by faith, and epistles of Christ in life. It is a church of which every member is baptized with the Holy Ghost, and is really and truly holy. It is a church which is 'one body.' All who belong to it are of one heart and one mind, hold the same truths and believe the same doctrines as necessary to salvation. It is a church which has only one HEAD—that HEAD is Jesus Christ Himself; He is the Head of the body" (Col. i. 18). "Come, Lord JESUS; come quickly."

SENSUOUS SERVICES IN CONTRAST TO PENTECOSTAL POWER.

NOTES AND EXTRACTS.

(Concluded from page 284.)

“**W**HAT our young people need to be taught is (for it is on their account this ‘outward gaiety’ in religious service is excused) that it is GOD, not man, who is to be pleased in the details of worship, and that God, who is a spirit, calls us together in the congregation to offer prayers and praises through Jesus—not in a ‘worldly sanctuary’—this has passed away—but in ‘the holiest of all’ (Hebrews x. 19–23). Is it seemly, then, to help to delude the unbeliever, who cannot rise in heart to the ‘true Tabernacle,’ by throwing a false light around the shadow by means of which he misses the substance? Would it not be better far that unprepared worshippers, who know nothing practically of drawing near to God by ‘the new and living way,’ *should feel at a loss* in our churches for lack of the Spirit, than be content with a certain charm in the outward form?”

“The attraction that will abide for eternity—the only attraction God rejoices in—is the attraction of the uplifted Saviour. Not music, not flowers, not stately architecture, not earthly glow of any kind, but a crucified, risen, ascended Christ is to draw all men *unto Him*. And to put any other attraction in place of this is to bring ‘chaff’ instead of ‘wheat’ into the house of God.”—*English Churchman*.

A GOOD TESTIMONY.

“Never did we feel less inclined to yield one iota of the truths we have so long and so tenaciously held; and never were we less enamoured of the new-fashioned doctrines and methods which, alas! find favour in many directions, and which tend to the paralysis of spiritual life. We view with alarm many of the present efforts to catch the ears of the people, and to draw an audience. An eminent statesman has recently spoken of semi-religious and semi-secular services as ‘depraved accommodations.’ We thank God for the words of a church dignitary who lately said of a certain series of ‘Pleasant Sunday Afternoons’: ‘I do not believe in a religion made easy, in a Christianity without a cross, in suppression of the truth as it is in Jesus. . . . I see no similarity between these “Pleasant Sunday Afternoons” as means of true conversion and the apostolic methods; indeed I find nothing like them in Holy Scripture.’ We thank the Dean of Rochester for such wise and weighty words. To jumble sacred and secular things together can never be well pleasing to God; nor, in the long run, successful in filling places of assembly. We know by proof from week to week that the gospel has lost none of its power, and that men raised up of God to preach it will ever be used by Him in the service to which He has called them.

“A much-honoured Nonconformist minister, the Rev. Archibald G. Brown, evidently sees the danger into which some evangelistic and home missionary work is drifting, and he has raised his warning voice in the following weighty words:

“‘What a change has come over Christian work during the last twenty-

five years. At one time there was little if anything beyond the ordinary Sunday services. What is there *not* now? Mission work and social work have developed to an extraordinary degree. In much of it we heartily rejoice, but over as much we mourn.

“Worship is fast degenerating into mere sing-song. There is a lack of reverence which bodes ill for future days. Everything is sacrificed to make the services attractive. *Short, bright, and a large choir* is now the order of the day.”—From a Report of “The Evangelization Society.”

HARVEST FESTIVALS.

“For ourselves we have always dreaded the decorated churches, and the association of flower shows or vegetable exhibitions with Christian worship. But we do not wish to judge any individual case hastily or harshly, and, without entering into details, we suggest a scriptural consideration of the entire question. . . . We are alarmed at the unreal, unintelligent, and unspiritual character of the services to which people are invited, and to which many young people flock for the purpose of seeing the decorations rather than of praising God. . . . We acknowledge a fear lest in connection with harvest festivals spiritual worship is too frequently lost amidst carnal display.”—*English Churchman*.

THE LORD'S DAY IS FOR SPIRITUAL WORK.

“Services of song, lectures on travels in the Holy Land, and addresses on social and political topics may be all very well on other occasions; but the Lord's-day ought, in our opinion, to be sacredly fenced around, and reserved for higher purposes than these. . . . Our strong conviction is, that God's work should be done in God's way. After all, it is the Holy Spirit through and by whom all spiritual work must be accomplished, while His chosen instrument is the word of God. To as many as walk according to this rule, we follow the apostle in wishing all blessing and success.”—*C. H. Spurgeon*.

SENSATIONALISM.

“Whence this distaste for the ordinary services of the sanctuary? I believe that the answer in some measure lies in a direction little suspected. There has been a growing pandering to sensationalism, and, as this wretched appetite increases in fury the more it is gratified, it is at last found to be impossible to meet its demands. Those who have introduced all sorts of attractions into their services have themselves to blame if people forsake their more sober teachings, and demand more and more of the noisy and the singular. . . . Yes, gin leads on to vitriol, and the sensational leads to the outrageous, if not to the blasphemous. I would condemn no one; but I confess I feel deeply grieved at some of the inventions of modern mission work.”—*C. H. Spurgeon*.

WHAT THE END WILL BE.

If magic-lantern, musical, and such-like services on the Lord's-day multiply, as they are almost bound to do, so long as unscrupulous “workers” and ministers are willing to resort to such more than questionable agencies, there can be little doubt that the tendency will be more and more to draw the people away from the regular services, and to give them such a taste for novelty and sensationalism, that they will demand these in an ever increasing degree.

THE ZENANA BIBLE AND MEDICAL MISSION.

THE bodily sufferings and spiritual destitution of the women of India have awakened in this country feelings of profound commiseration and sympathy.

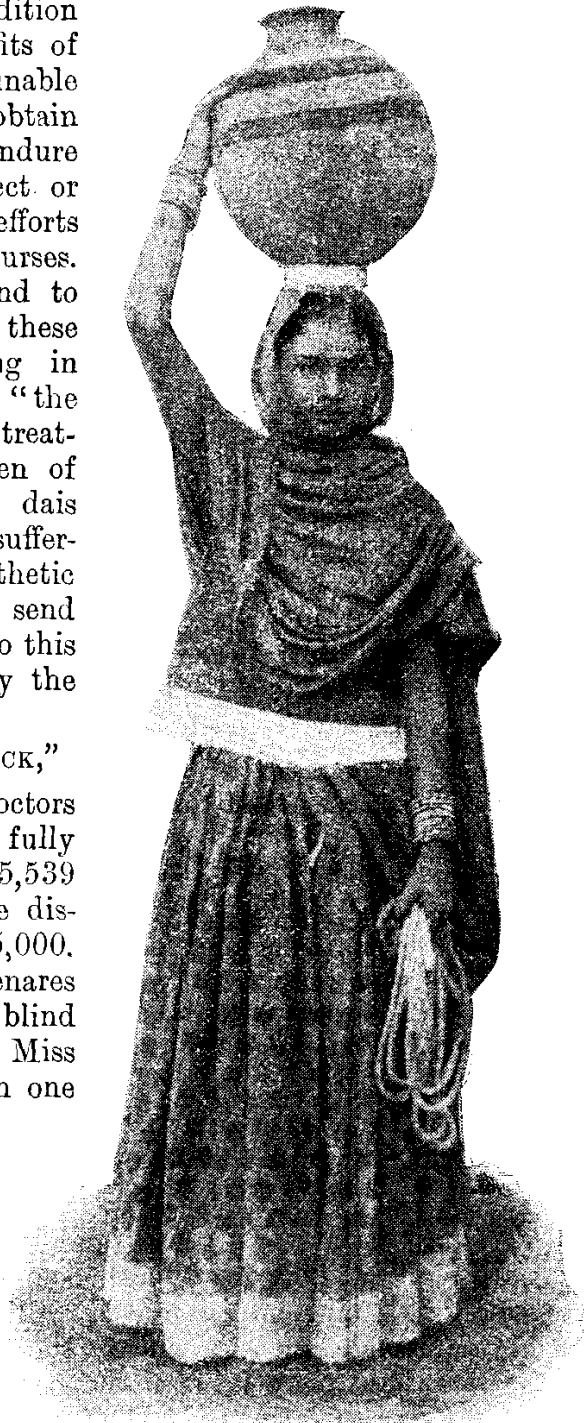
THEIR BODILY SUFFERINGS.

In times of sickness their condition is deplorable. Denied the benefits of attendance by medical men, and unable in the great majority of cases to obtain the advice of a lady doctor, they endure untold misery, either from neglect or from the mistaken and cruel efforts (worse than neglect) of ignorant nurses. It is hardly possible in this land to realise the hopeless ignorance of these women. Lord Roberts, speaking in Calcutta, forcibly remarked that "the ignorant, superstitious, and cruel treatment to which they (the women of India) are subjected by their dais (nurses) adds terribly to their sufferings, and constitutes a most pathetic call to us for increased effort to send the help they so greatly need." To this call, emphasised as we believe by the example of our Lord, and by

HIS COMMAND TO "HEAL THE SICK,"

we desire to respond. The lady doctors of this Society, each of whom is fully qualified, attended last year 15,539 patients. The attendances at the dispensaries numbered upwards of 45,000. A lady was brought to the Benares Hospital who had been totally blind with cataract more than a year. Miss Jenkins writes: "We operated on one eye at a time, and I am glad to say she recovered sight in both, and could read the figures on my watch without glasses after the operation!"

There have been other similar cases, and they are a powerful means of removing prejudice and winning confidence. They show what the love of Christ can do



A HINDU WOMAN CARRYING WATER

for women. To the people of India they appear little short of miraculous. Another lady was brought to the Lucknow Hospital, whose life could only be saved by performing immediately an operation of great difficulty and delicacy, which would do credit to the highest surgical skill. It was successful, and a native non-Christian newspaper commenting on it remarked, "It is evident the age of miracles has not yet ceased, for Jesus Christ is still working miracles by the lady doctors



MISSIONARIES AND PUPILS AT FAIZABAD.

who are coming to India in connection with the Zenana Societies." The patient and her husband ascribed the success to God, as given in answer to the prayer before the operation, and say they are trusting Jesus Christ as their Saviour.

THE NEED FOR INCREASED HELP IS PRESSING.

Lord Roberts, in a speech already quoted, said, with truth, that the provision for Medical Aid for Women throughout the whole of India is "a mere drop in the ocean of Indian female suffering," and that the

large majority of the women of India live outside the limited areas in which they can obtain the aid of Lady Doctors, and for these probably not less than One Hundred and Forty Millions Skilled Medical Aid is at present an impossibility."

THE SPIRITUAL DESTITUTION

of this vast multitude of women is equally great.

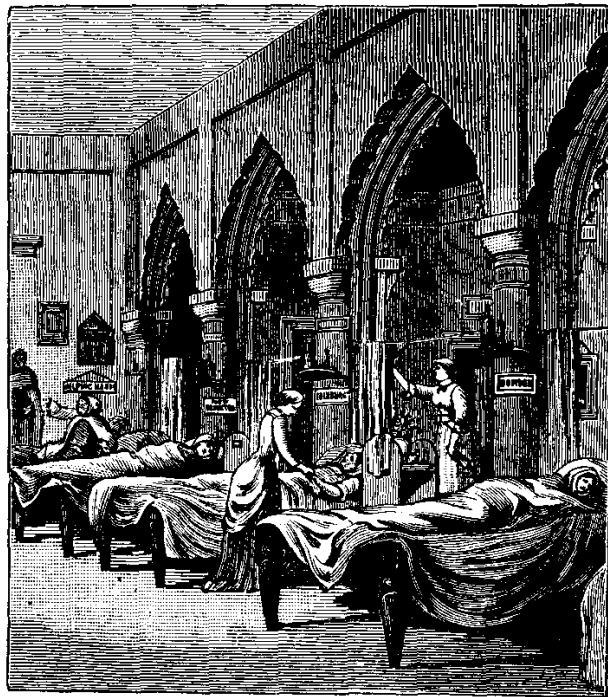
Medical aid is only needed in sickness; the comfort and support of religion is needed daily. But to whom can the women of India turn when burdened with sorrow or a sense of sin? Their religion leaves them "without God and without hope." It has no word of welcome or of cheer for women, who must not be permitted even to learn from its sacred books. The Gospel alone brings them a message of love, of pardon, peace, and joy, of comfort here and hope hereafter, and thus infuses into their lives aspirations after Christ-like holiness, unselfishness, and usefulness. Already Native Christian Women in India occupy many positions of importance, and exercise influence for great will be the country number of the mothers have embraced the Christ!

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The needs

VAST RURAL
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India live in villages, where the women can be more easily reached than those who dwell in towns, and are more ready to receive the Gospel. Hitherto the greatest spiritual results have been obtained amongst villagers. In Tinnevely and Travancore this is strikingly the case. After careful consideration and much prayer the Committee have decided to make a



OUR OLD HOSPITAL AT LUCKNOW.

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FORWARD MOVEMENT IN VILLAGE WORK.

It will be conducted on the most economical lines consistent with the efficiency and the health of the missionaries. Workers are being accepted for it who give evidence of spiritual, intellectual, and physical fitness apart from the question of social status. The Society specially look for those who have been used by God at home to win souls. Four will reside together, under the superintendence of an experienced leader,

and share the cost of living. Thus it is their expenses will be small. Their time will be given wholly to evangelistic work. Several are ready to leave England, and others are being trained.

THEIR EDUCATIONAL NEEDS.

The vast multitude of girls in India have a special claim upon our sympathy and help.

In 1891 there were 38,047,354 girls under fifteen years of age, of whom only 313,777 were at school, or one out of every 121. God has richly blessed the Christian teaching in our schools, but the girls are married so early that we have only a few years in which to sow the seed of eternal life in their young hearts. The results are often most cheering. Last year a widow lady, who had been strictly secluded in the Zenana, was baptized together with her three daughters. She had been led to Christ entirely by one of her little girls, who had taught her the truths she herself learned at school. No missionary saw the mother until after she became a Christian. The girls of to-day will soon have immense influence as the mothers of the next generation. The Society has 2746 pupils in its schools, it might have 20,000 if we had missionaries and the means to employ them.

Who will help to reach these little ones?

RAPID GROWTH OF OUR WORK.

In 1881 the society had twenty-three missionaries and assistant missionaries. In 1893 there were ninety-four. In 1881 the native workers on the staff numbered seventy-eight. Last year they had risen to 247. During the same period the scholars (many coming from Zenanas, so that they have to be taken to and fro in covered doolies and carefully guarded) have increased from 705 to 2746, and in addition ninety-three native Christian girls are being trained as teachers.

The medical work has practically grown up during the interval. The society has hospitals and dispensaries at Lucknow and Benares, and dispensaries at Patna, where a hospital is being built.

A medical mission at Jaffna, in Ceylon, is also commenced. Impelled by the urgency of the calls, and encouraged by the increased number of candidates who have volunteered, the committee have resolved to send out as soon as possible

TWENTY NEW MISSIONARIES.

Twelve ladies have just sailed, including one lady doctor. The others will, we trust, follow as soon as circumstances permit. This increase in numbers will enable the society to open up work in new districts, besides strengthening the staff at some existing stations. It will involve a considerable addition also to the staff of native workers. To meet the increased cost £5000 is needed immediately. One generous friend has already given £1000. Another, a few days before his death, recently gave Rs. 5000, equal to about £330, and three friends have given £100 each.

In pleading for further contributions may we not appeal to the responsibilities which attach to us as Christians? Having received so

freely from God's hand, and from the "exceeding riches of His grace," are we not under an obligation, the most sacred, freely to give?

Can we with any adequate sense of responsibility appropriate to ourselves all that we have, in possession and in prospect, and make no response to the crying needs of sin-stricken and suffering humanity?

Has not the time come when Christians, for the cause of missions, must give "all that they can of that which is their best"?

If we could but be inspired to give with regard to the will of God, and the needs of the world, to His cause who gave Himself for us, how it would glorify God and benefit our fellow-men!

Shall we not, for Christ's sake, readily and cheerfully give for the suffering, who await His healing touch; for the sinning, whom He came to save; for the dying, for whom He laid down His life?

It may be, it probably will be, that we shall not be recompensed by them; but has not He said, "Thou shalt be recompensed at the resurrection of the just."

The Hon. Finance Secretary is Mr. W. T. Paton, and the offices are at 2, Adelphi Terrace, London, W.C.

GOD'S WELCOME TO BACKSLIDERS.

JER. iii.

- I. *What God asks them to do.*
"Return, thou backsliding Israel" (v. 12).
- II. *The authority on which to rely.*
"Saith the Lord" (v. 12).
- III. *How they are to come.*
"Only acknowledge (*confess*) thine iniquity" (v. 13).
- IV. *The privileges of God's love towards them though they had rebelled against Him.*
"I am married unto you; and I will take you" (v. 14).
- V. *The perfecting of the work of restoration.*
"I will bring you to Zion" (v. 14).

THE BACKSLIDERS' RETURN TO GOD.

- I. *Their Return.* "Behold we come to Thee" (v. 22).
- II. *Their Response.* "Thou art the Lord our God" (v. 22).
- III. *Their Repentance.* "Shame hath devoured the labour of our fathers from our youth" (v. 24, 25).
- IV. *Their Renouncement.* "Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains" (v. 23).
- V. *Their Resignation.* "Truly, in the Lord our God is the salvation of Israel" (v. 23).

HARRY ROSE.

PAPERS ON SANCTIFICATION

By H. C. CRAWLEY.

(Continued from page 323.)

III.

WE will now consider the third aspect of sanctification, which is
 CONDITIONAL AND PROGRESSIVE.

All the exhortations in the Bible to holiness of life and conduct are based upon relationship. We are never told to be holy in order that we may *become* God's children; but because we *are* His children therefore are we to be holy as our Father in heaven is holy. "I am the Lord your God: ye shall *therefore* sanctify yourselves, and ye shall be holy; for I am holy" (Lev. xi. 44). "As He which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter i. 15). Quotations might be multiplied indefinitely. If we are children we are to behave ourselves as children. We do not expect the same kind of behaviour from a stranger, or even from a servant, as we do from our own children; the relationship is different, and the conduct should be in accordance with it. If therefore we have been made the subjects of such wondrous grace and mercy, surely it is becoming in us to see that our life and conduct are consistent therewith.

Now in accordance with this principle we find in the New Testament a third class of passages which speak of holiness or sanctification as a practical state of soul which we are to attain, a condition of spiritual life which we are to cultivate and seek to develop and make progress in, because of the new relationship to God into which we have been brought. See Romans vi. 19; 2 Cor. vii. 1; 1 Thess. iv. 3, 7; v. 23; 2 Timothy ii. 21; Heb. xii. 14; 1 Peter i. 15, 16.

The holiness of which these passages speak is a progressive condition of soul which we are personally responsible to cultivate—a condition which we must strive to attain, and to attain which we must lay aside every hindrance and press toward the mark, using with diligence and perseverance the means of obtaining success which God has put within our reach, "According as His divine power hath given unto us *all* things that pertain unto life and godliness" (2 Peter i. 3).

Hence Paul beseeches us to present our bodies a living sacrifice, holy, acceptable to God, and not to be conformed to this world, but to be *transformed* by the renewing of our mind; to cleanse ourselves from all filthiness of flesh and spirit, perfecting *holiness* in the fear of God; to walk in the Spirit and not fulfil the lusts of the flesh; to be imitators of God as dear children, walking in love; to be filled with the spirit; to work out our own salvation with fear and trembling, not to look behind, but to press forward, like those running a race, to the prize set before us. We are to mortify our members which are on the earth, and make all our relationships in life to be occasions for manifesting the power and beauty of the life of Christ which is in us.

Paul tells us, moreover, that God wills our sanctification, and he prays

that God will sanctify us wholly, body, soul, and spirit. He exhorts us to flee youthful lusts and to follow righteousness, faith, charity, and peace with them that call on the Lord out of a pure heart. We who have believed in God are to be careful to maintain good works, and to lay aside every impediment to our progress, to run with patience the race set before us, looking off unto Jesus as our example, and to aim at peace with all men, and holiness, without which our Christian profession is but an empty, unreal thing which the Lord will not endorse.

All the other writers in the New Testament also insist that practical holiness of life must be diligently sought after by those who profess to be Christians. It is the burden of the Epistle of James from beginning to end, and Peter lays it down emphatically, that young Christians should lay aside all those evils to which the natural heart is prone, and foster a desire for the sincere milk of the Word, in order to their spiritual growth, and to be diligent in *adding* to their faith all those personal virtues that go to make a complete Christian character. The apostle John wrote his epistles that his children might learn to avoid sinning, and be separate from the world. The Epistle of Jude, and those in the book of Revelation, are from beginning to end full of admonition, remonstrance, and warning.

In view of these demands for such a high standard of personal holiness, the heart that knows most of its own depths will cry out, "Who is sufficient for these things?" But if the teachings of the New Testament be thoughtfully pondered, it will be seen that God not only calls us to a holy and consecrated life, but that He gives us every facility for living it; that is of course according to our measure, and the condition of things around us; and in His infinite mercy and compassion makes provision for our restoration when we fail. In our next paper we hope to show what that provision is.

(To be continued.)

IN JOHN VI. WE HAVE CHRIST'S THOUGHTS ABOUT HIS PEOPLE.

- | | | | |
|-----|---------------------------------------------|---------|-----------------|
| 1. | We are His Father's Gifts to Him | . . . | verse 37. |
| 2. | „ drawn to Him by the Father | . . . „ | 44. |
| 3. | „ those that come to Him | . . . „ | 35, 45. |
| 4. | „ those that see Him and believe on Him | „ | 35. |
| 5. | „ the living ones; we have everlasting life | „ | 51. |
| 6. | „ the taught ones | . . . „ | 45. |
| 7. | „ the satisfied ones | . . . „ | 35. |
| 8. | „ the dwelling or abiding ones | . . . „ | 56. |
| 9. | „ the feeding ones | . . . „ | 54, 56. |
| 10. | „ His witnessing ones of Himself | . . . „ | 69. |
| 11. | The life given to us is sustained by Christ | . . . „ | 57. |
| 12. | We shall be the raised-up ones | . . . „ | 40, 44, 50, 54. |

W. H.

MORE CHIPS FOR KINDLING.

By WILLIAM LUFF, *Author of "Motto Notes for Every Day Letters," &c*

THE TURNING-POINT.—A convict is reported to have said, when placed upon the treadmill, "Now I have reached the turning-point of my existence." It is to be hoped he had in a higher sense than he punningly intended; but we fear punishment is not a true turning-point. Too many find sin its own treadmill; but though they turn it, it does not turn them; indeed, they turn it so far it repeats itself. Even the Divine punishment does not alter men, so that God says, "Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint" (Isaiah i. 5). Nor will the everlasting treadmill improve men. The only true turning is from sin to God. "Let us search and try our ways, and turn again to the Lord" (Lam. iii. 40). "Turn us, O God of our salvation, and cause Thine anger towards us to cease" (Ps. lxxxv. 4). "Repent and turn to God, and do works meet for repentance" (Acts xxvi. 20).

"Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon,
This will melt a heart of stone."

HE KEEPS THE TICKET.—I had travelled with a party of youngsters out for their treat. Not one had a ticket; yet they had faith in the superintendent, and sang on with unconcerned confidence. When they had to pass the ticket-collector, their friend stood by and gave each the ticket he had kept, so that they had the pleasure of giving up their pass without having had the worry of keeping it. Thus Christians journey by faith; they have the joy, the ride, the progress, the salvation; but Jesus keeps the final ticket. If we carried our title in our hands, we might lose it. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12).

"I know that safe with Him remains,
Protected by His power,
What I've committed to His hands,
Till the decisive hour."

HE UNDERSTOOD IT.—A teacher friend of mine was about to give a lesson, and asked the children what it should be. A boy replied, "Tell us about David, teacher, and how Saul chucked his sword at him and he dodged." That was a Bible story translated into the dialect of the class. Our javelins too often miss the mark, because we do not know how to get near enough to our object. We want to learn the language of those to whom we profess to be missionaries; not slang, but simplicity. There must be adaptation as well as consecration. What a pupil can retell in his own language we may reckon he understands. "When any one heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one, and catcheth away that which was

sown in his heart. . . . But he that received seed into the good ground is he that heareth the word, and *understandeth it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matt. xiii. 19 and 23).

TRANSPLANTED AND PLANTED.—Staying near a newly-built mansion, I was astonished at the large trees so soon grown upon the estate. The secret was, money had transplanted them from afar, by its power and the assistance of horses and machinery, and thus, as large trees, they had been planted just where the proprietor desired. "Planted," I mused, "so is every believer planted upon the great estate of the King at immense cost, planted just where they are wanted by Himself. He places and knows the position of each, in rich soil or poor, hill or dell, alone or in company, seen or unseen, exposed or sheltered. Be contented, oh 'trees of righteousness, the planting of the Lord' (Isaiah lxi. 3), for you are where the Lord wants you, if not where ye would choose." Then I read of the man whose "delight is in the law of the Lord." "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm i. 3). Such are—
WELL WATERED, IN SUITED SOIL, AND WHERE WANTED.

BEWARE OF THE DEVIL'S TENT.—Near one of our large fortifications I found the place where the soldiers had fixed their camp. On the spots the tents had covered the circle of grass was pale and weak, growth had been stopped, while broken crocks and rubbish littered the scene. The regiment had gone, but they had left their mark. So do sins if they camp in

1. The body—what damage they leave!
2. The mind—how soon it is impaired!
3. The family—long the results remain!

You may shift the pig, but he will leave the sty dirty. "Neither give place to the devil" (Eph. iv. 27). He is walking up and down, looking for common-land, but—

"Keep a fence thy heart around,
And let the devil no camping ground;
For though you repent,
And shift his tent,
He leaves a curse to pay his rent."

A CROOKED IVY.—I never saw such a crooked old ivy. When young, it had been trained in and out of a trellis-work, and so it had grown, until it was itself a trellis-work of crookednesses as thick as my wrist. No one could get it back, though a child might have put it through.

"As time trains, growth remains."

If parents send children to public-houses, when older they will go for themselves. Let a child grow up without religion, and it will grow to a crooked old age. Teach a child to deceive, and deception will be part of its character. But the ivy taught me a brighter lesson. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. xxii. 6). "Train up"—let it always be up, and there will be no crookedness.

NOTES FOR THE MONTH.

As an exceptional thing we give General Sir Robert Phayre's paper in full this month, on account of its sturdy and timely testimony against the apostate and dangerous doctrines now so boldly announced on behalf of Romanism and Ritualism.

* * *

CENTRAL HALL, SWINDON.

WE have received very encouraging accounts of how God is graciously working at the above Hall. Mr. William Brown, who has charge of the work, writes us as follows: "I have pleasure in sending you tidings of great joy as to our work. A month since I baptized *ten*; on confession of faith others were awakened and anxious about their souls. I was able to secure the services of Gipsy Smith and his wife for a ten days' mission, which kindled the embers in some of the awakened souls, and a glorious ingathering has taken place. The Hall has been packed, and we have had to turn away about one hundred on Sunday evenings; but, best of all, about *forty* have confessed Christ and come out on the Lord's side. 'The Lord hath done great things for us; whereof we are glad.' To Him be the glory."

* * *

READERS of Mr. Dimbleby's works on astronomy and prophecy, and who asks money from the public to print and circulate the same, should read the letter of a Fellow of the Royal Astronomical Society, entitled "The New Era at Hand," which appeared in the *English Churchman* and *St. James's Chronicle*, October 4th, 1894.

PURCHASERS of books, intended as prizes or gifts to Christian students, pastors, evangelists, and members of Bible-classes, should take note of the special offer we made in our last number respecting volumes of *Footsteps of Truth*, which offer we are extending to the end of the present month.

* * *

UNION CHAPEL, LUTON.

A VERY successful ten days' mission was concluded at the above Chapel on October 1st. The Missioner was Mr. Henry Thorne, of Exeter Hall, London. The evening meetings were remarkably well attended, though there was an utter absence of sensationalism in the methods of conducting them. The afternoon Bible readings were much enjoyed by large congregations of Christians of all denominations. A large meeting for men only, and another for women only, was each marked by great solemnity and power. A considerable number of men, women, and young people went into the inquiry rooms, many of whom there found Christ as their Saviour.

* * *

WE draw the attention of ministers, pastors, and others to the fact that we are willing to send evangelists connected with the mission under our superintendence to any part of the United Kingdom to conduct special missions for long or short periods, and we should be glad to hear from friends requiring help in this direction. Letters to be addressed to 164, Alexandra Road, St. John's Wood, N.W.

NOTICES OF BOOKS.

THOUGHTS FOR THE QUIET HOUR. By Dr. MACDUFF. Hodder and Stoughton, 27, Paternoster Row. 3s. 6d.

The very title of this work suggests what is essential to the inner life of God's children, while the book itself grasps the foundation of true practical Christian living, and is singularly original in its exposition and spiritual penetration. We here give a few extracts: "Let us beware of an orthodoxy 'falsely so called,' verbose and often pretentious; the orthodoxy of upturned eye, and conventional phrase, and dead dogma; the orthodoxy which is at no pains to be authenticated by living faith, loving word, gentle deed, generous service. Let us rather describe religion in its genuineness, and defy all sectaries to refute the definition, as a great being and a great doing. . . . The man only begins to live in whom self dies. . . . Christ is King. Let us uphold what the old writers call His crown rights."

HOW TO BRING MEN TO CHRIST. By R. A. TORREY. James Nisbet and Co., 21, Berners Street. 1s. 6d.

A zealous worker in the Lord's vineyard, to whom we handed this work for notice, says, "I have read this little book with great pleasure and profit. It is one that should be studied by all engaged in gospel work. There are many valuable hints and wise words of advice in it which, with God's blessing, must prove deeply effective in leading sinners to Christ."

PARABLES OF THE CROSS. By I. LILLIAS TROTTER. Marshall Brothers, Keswick House, Paternoster Row.

We have read this chaste and beautiful little work with much interest and pleasure. The exquisite coloured plates (which are very numerous) are choice designs of every kind of wild flower and plant. It has been the study and labour of the artist to uncover and find out the deep spiritual lessons which can be

gathered therefrom. Fine art in its perfection is not ostentatious; it lies hidden and works its effect, itself unseen. So in the discernment of spiritual understanding. Our artist touches upon the chords of God's wonderful love, the development of all its powers in and around, showing us that death to self is the way out into a life of sacrifice.

"Measure thy life by loss, and not by gain,
Not by the wine drunk, but the wine poured
forth;

For love's strength standeth in love's sacrifice,
And he who suffers most has most to give."

THE SUCCESSFUL SOUL-WINNER. Incidents in the life of Rev. E. A. TELFER. Elliot Stock, 62, Paternoster Row. 6s.

All who hold in loving respect the memory of this dear servant of God will find a fund of interest in reading his history. We trust it will be extensively read, and have the effect of arousing energies which, with all our boasted zeal and evangelizing labours and successes, are yet imperfectly developed. Many anecdotes are very telling, and our brother's sterling common-sense makes it as entertaining as it is convincing. His life of consecration, sorrows, prayerfulness, peace, joy, cross-bearing, and death are profitable and encouraging; and all who peruse these pages will thank the writer for giving to the Christian public the fruits of her beloved husband's large and deep experience.

This book has interested us all the more, having had some personal knowledge of the character and preaching of Mr. Telfer during his appointment on the York Circuit; and it was at our invitation he took so successful a part in the meetings in the Concert Hall and at the great open-air gospel meetings in St. George's Field, York, when such liberal collections were made on behalf of the starving poor during the Lancashire "cotton famine," as referred to in the book. All who heard him were struck with the power of his preaching and the soul-awakening results flowing therefrom, while amidst abounding labours in his own denomination we found him ever ready to assist when possible in the united and un-denominational work which we were superintending in and around that city. Would there were many more such "successful soul-winners" both inside and outside of Methodism to-day!

A YEAR WITH CHRIST. By Rev. F. HARPER, M.A. John F. Shaw and Co., 48, Paternoster Row.

There is a true tone of spiritual meditation in this little book, distinguished by some short studies and expositions on some among the many passages of scripture referred to. It is on a plan and arrangement of its own, in order to secure helpful and earnest reading for every Sunday in the year. We think the title is a little misleading.

IN THE BEGINNING, AND THE ADAMIC EARTH. By WILLIAM KELLY. Alfred Holness, 14, Paternoster Row.

This book consists of an exposition of Genesis i., ii., iii., rendering the interpretation easy and precise, and removing some of the geological and other difficulties usually associated with the commencing verses of Genesis i. It shows the reader the primary meaning, its nature, its properties, its powers, and the force which moved them, being neither visionary nor allegory, but plain history, and must therefore be accepted as a literal statement of facts. The air of genius has been thrown around the minuter facts and details, for the development theories so popular in our days are coupled with

more or less scepticism, indicating the natural bent of the human mind; but the author combines a true scientific independence of thought with singular harmony and intelligence, together with a reverent faith in the Scriptures, making this book most impressive, and specially helpful for students.

WHY DO YOU NOT BELIEVE? By Rev. ANDREW MURRAY. Nisbet, Berners St., W. 1s.

This is a little book of instruction and encouragement for all who are seeking the Lord. The tone and spirit of these pages are capable of doing untold good, giving the reader such a grasp of redemption in its purpose with such loving unction, that it may be read with much assurance. The following contents will be seen to be the true foundation work on which salvation is based:

The necessity of faith.	
„ object	„
„ seed	„
„ spirit	„
„ certainty	„
„ power	„
„ surrender	„

WHAT THE STONES SAY! C. H. SPURGEON. 1s. and 2s. *Christian Herald* Publishing Co., Tudor Street, E.C.

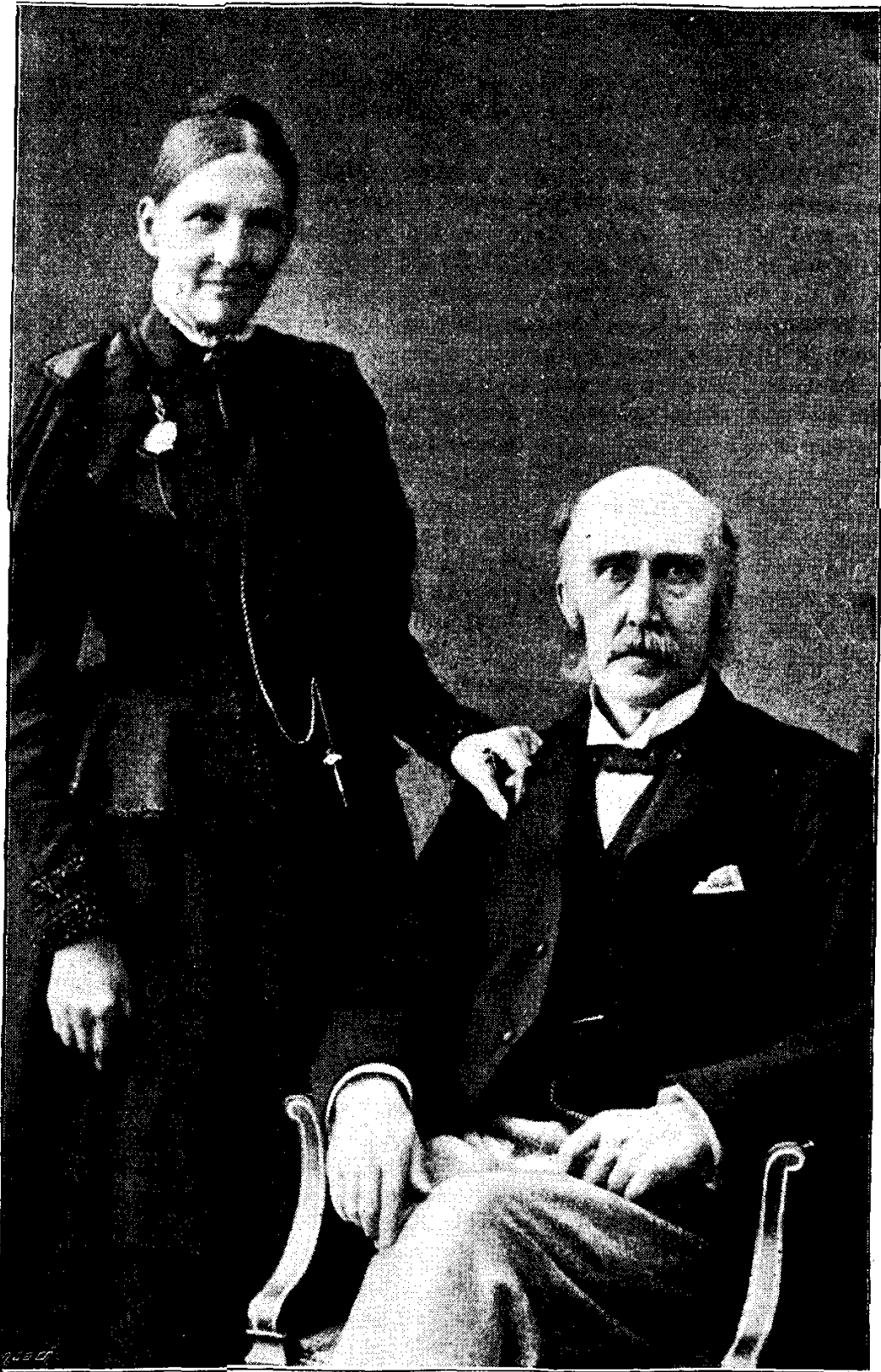
A deeply interesting book, well illustrated, giving several little sermonettes relative to stones, gathered from Bible and English history. They have been classified thus: Stepping stones, boundary stones, Mosaic and tomb-stones. The appendices consist of "The Tomb of Rachael," "Ancient Monuments," "Stones of the Temple," "The King's Stones," "Coronation Stone," &c. We can heartily recommend this instructive book.

EVENING COMMUNION. By Ven. JOSHUA HUGHES GAMES, D.C.L. Nisbet and Co.

This is a subject of considerable interest, and the author has given an argument for the practice stated, and objections against it answered distinctly, showing that evening communion is certainly scriptural, primitive, legal, and expedient. We can scarcely understand Christians being under bondage in such a matter, and ignoring the liberty wherewith Christ has made them free. But, alas! there are Ritualists outside the "Establishment" as well as inside it.

THE RIGHTS OF GOD. By F. C. SPURR. Penman and Co., Furnival Street, E.C.

The author, with a considerable degree of freshness and unction, here treats of important truths in a practical and searching way. His aim is to set forth the kingdom of God and His righteousness, not to present theories, or advocate opinions, or advance the interest of men's rights, but that we may enter into closer fellowship with God, that His rights may be owned, and Himself served. If this were so we should see less worldliness and lukewarmness in our churches. The author shows us that God will eventually obtain His rights from men, although at the present day He is scarcely recognised. The very justice and love of God's nature demanded the atonement, and how dare His rights be ignored and overthrown and His love spurned? "As I live, saith the Lord, all the earth shall be filled with My glory." For 1800 years the cry "Thy kingdom come, Thy will be done on earth as it is done in heaven," has ascended to the throne, and this will eventually be heard, and God's will and rights shall yet be claimed on earth as they are now claimed in heaven.



MR. AND MRS. LEONARD K. SHAW (MANCHESTER).

THE CHRISTIAN PHILANTHROPIST OF MANCHESTER.

IF any one who has known Manchester for the last thirty years were asked to whom this title applies he would not hesitate to say,
To Leonard K. Shaw.

The various works for orphan, homeless and neglected children, and for the destitute, suffering, and criminal classes, which he (in union with his admirable and devoted wife) has done, with the help of many won to their side by their unostentatious and unremitting devotion through all these years, is amazing.

And the Christian wisdom which has provided for the permanency of the many institutions which he has established in Manchester, is as admirable as is the untiring zeal of their personal labours.

The work with which Mr. and Mrs. Shaw's names are most closely connected, indeed identified, is that now so widely known as The Boys' and Girls' Refuges and Homes and Children's Aid Society, of which the head-quarters are at Strangeways, Manchester, but whose branch establishments, now sixteen in number, are scattered over the district, and meet the case of every class of juvenile need and suffering. This institution, now one of the most extensive and complete of its kind in the kingdom, was founded by Mr. Shaw in conjunction with Mr. R. B. Taylor and the late Mr. James Chapman at the close of the year 1869. It opened its doors in a very modest building on January 4th, 1870; so in a short time it will celebrate its 25th anniversary.

Since that time many thousands of children and young persons, both boys and girls up to 18 years, rescued from vicious and miserable surroundings, have been gathered into institutions in every way well adapted for their purposes. Some in the large *Industrial Homes* in Strangeways (whose memorial stone Lord Shaftesbury came to Manchester to lay, though he was in advanced age and feeble health), some in the numerous *Orphan Homes* (each a family with its own mother) in Cheetham Hill and other parts of Manchester; some in the beautiful and blessed *Bethesda*, the Home for Crippled and Incurable Children; some in the *Emigration Homes*, preparing for Canada; some in the *Convalescent Home* by the sea-side, and some in the *Training Ship*. In addition to all this there is the vast rescue work of the *Prison Gate Mission*, and in the summer the *Boys' Camp* at Lytham and Southport. In later years he has been ably assisted by Mr. G. R. Kirlow, Mr. L. M. Hayes, Mr. Henry Charlton, Mr. James Boyd, &c., and recently by Mr. W. J. Crossley.

This immense organization, with its various departments, the whole under a wise and zealous committee, of which Mr. Shaw has from the beginning been the honorary secretary and moving spirit, costs over £10,000 a year; and such has been the favour God has given His servant with every class of Manchester people, that the resources never fail.

In addition to this, which has been the chief work of his life, Mr. Shaw has been the chief mover in the Christian Conferences and Conventions, which have for some years made the Conference Hall, Strangeways, a meeting place for earnest followers of the Lord of all denominations. The monthly meetings held here for "the deepening of the Christian life," are chiefly due to him; and the *Missionary Days*, which have been a feature of the last two or three years, have been the means of placing several fresh missionaries in the foreign field.

There are two secrets of the success of Mr. and Mrs. Shaw's labours.

1. In their own private life, wholly consecrated to their Saviour and Lord, their work in every department is *evangelistic* from first to last. To raise the fallen and degraded, to train waifs and strays to get an honest livelihood, to set the solitary in families, to care for the impotent and the suffering, to transmute incipient criminals into good and useful citizens, these are aims of Mr. and Mrs. Shaw and their friends; but the vital distinction of all their work is, that it is work done *in and for Christ*.

When Sir Charles Reid (then chairman of the London School Board) came to the annual meeting of these institutions some years ago, he expressed his great gratification with the work he witnessed in their various departments, but he said that which struck him as most characterizing the work among beneficent institutions was its evangelistic spirit and aim, and this, he said, was in his belief its guarantee of success.

2. The personal and untiring devotion of Mr. and Mrs. Shaw, whose time and toil (often amidst vast difficulties and discouragements) have been given to the work without stint, not only patiently, but with enthusiasm, for all these years. This, under the blessing of God, has won for them the ungrudging admiration and the large and liberal assistance of the Manchester community, by which these institutions have been established and maintained.

I cannot close these remarks better than in the closing words of the last report of the Strangeways Institutions, which Mr. Shaw's health prevented him for the first time to take part in:

"Now that Mr. Shaw is unable to undertake so large a share of the work as he has done in the past, there will be the more need for the support of every well-wisher to the noble cause in which he has sacrificed much of his life and strength.

"We close by repeating Mr. Shaw's final words in last year's report: 'It is ours by God's blessing to change the course of these young lives, to implant such principles within them, that they may go forth on life's way strong in character, and bright with hope, and thus in the days to come be a source of strength and not of weakness to the land of their birth.'"

THOS. M. MACDONALD,
Prebendary of Lincoln and Rural Dean.

THE PSALM OF THE BANISHED ONE.

PSALM lxi.

By JOHN GRITTON, D.D.

THERE was rebellion in the city of Gad. A lustful, selfish, and ungrateful son had driven away his father. After a reign of over a quarter of a century David was a fugitive, even as he had been thirty years before. A fickle and unreflecting people had driven forth their king, whose reign had been to them both glory and peace. "The people with Absalom increased continually. The hearts of the men of Israel were after Absalom" (2 Sam. xv.). Palace and city were in the insurgents' hands. The bosom friend of David forsook him. Abithophel was councillor to Absalom. True, David was not alone. Hushai, Zadok, Abiathar, were his friends, and were serving him in the day of his calamity. Some of his veteran troops who had followed him in Philistia of old were with him—Cherethites, Pelethites, and Gittites, in number six hundred men, still under the banner of their old leader (2 Sam. xv. 18). Very seldom has God left His servants quite alone. That utter desolation was reserved for a King greater than David, and for a sufferer who groaned out, "I am a worm, and no man, the very scorn of the people" (Psalm xxii. 6). That Greater King endured the woes indicated in our Psalm, with the added bitterness of complete desolateness (Psalm xxii. 1, 2).

Yet David's case was very sorrowful, and his heart was full of the memory thereof, when he penned our Psalm, and sent it to the Chief Musician to be set to music—music which should be fitted to an instrument which himself had invented. The signature of the Psalm must be rendered, "To the Chief Musician upon David's Stringed Instrument," for "Neginah" is the construct form of "Neginath" before the word David (Amos vi. 5). Thus Psalm and instrument are David's, while the melody is Asaph's, or Heman's. How often does the tried saint sing his own sorrows, in his own heart, and with his own voice, while a greater than Heman uses both for the divine honour, attuning, with supreme skill, both heart and voice to the linked sweetness of heavenly harmony.

It is worth notice that in the Hebrew, as in the Septuagint and Latin, the sixty-first Psalm has, at the front of the signature, the words, "To the end." It will be observed that when this signature is found, as is the case with many psalms, the Holy Spirit uses language, in the body of the writing, which evidently reaches far beyond the time in which it was written, and the person who is speaking. Thus, in our Psalm, David, who has long fallen asleep, declares, "Thou wilt prolong the King's years as many generations; He shall abide before God for ever" (*vv.* 6, 7). This indicates a King who should not cease to reign unto ages of ages, and a Kingdom which should be eternal. This was clearly seen by the Chaldaic translator, who thus paraphrases *v.* 6, "Thou shalt add days to the days of King Messias. His years shall be as the generations of this world and of the world to come." Truly have we here the sorrows, assurance, and anticipations of the Lord Jesus

Himself, who in the days of His humiliation looked forward to His eternal reward (Heb. xii. 2). How mysterious are the dealings of the Most High with His own servants! Here is King David, the man after God's own heart, His own anointed one! (Acts xiii. 22, 2 Sam. xxiii. 1). From *his* lips we catch the cry of anguish. We behold him "overwhelmed." We find him cut off from city and throne, driven over Jordan (2 Sam. xvii. 22), and feeling himself at the very "end of the earth!" Could this be unless some sin had made discipline needful! Alas! we have not far to seek the reply (2 Samuel xii. 11).

But did not the Holy Jesus also cry out in His unparalleled loneliness? Was not *He* also left to deep anguish? Was not *He* also overwhelmed? Did not *He* supplicate "with strong crying and tears"? Verily King Messiah—even as King David—was despised, rejected, banished, and humiliated unto death. And yet *He* was "without sin." Behold the wondrous mystery! "He made Him, who knew no sin, sin for us" (2 Cor. v. 21). "He bare *our* sins in His own body on the tree" (1 Peter ii. 24). "The chastisement of *our* sins, for our peace, was upon Him" (Isa. liii. 5). Oh sin, sin, which made David an exile, and crushed to death the holy One, when *He* took the sinner's place and bore the sinner's curse! Truly sin is an accursed, bitter, and exceedingly horrible thing, always bad, and, in the saint, most evil! But the Lord will not cast off His people, nor leave them in their woe. He heard David's cry, He attended to his prayer; He brought him up out of the horrible pit and the miry clay. He set his feet on a "rock" (Psalms xix. 14, xxxi. 3, lxxiii. 26). He put a new song into his mouth. The moan is hushed, the cry stilled, and the voice of song proclaims that God is and will be to him "shelter," "strong tower," "covert of wings," and enduring "heritage." Prayer and prediction—interchanged and in some measure indistinguishable—tell of "vows" of "mercy and truth," of life prolonged, of eternal cohabitation with God, and of praise undying.

If all this be true of David, how magnificently true is it of King Messiah! If to David in measure, with time limitation, then to King Messiah perfectly, and to the ages of eternity, the undying years of the world to come!

David has fallen on sleep and seen corruption (Acts xiii. 36); King Messiah lives and reigns and rules! In the kingdom of Messiah, David will live again and reign, and his house will endure for ever.

Our Psalm is "for the end," and it will be "at the end" that David and Messiah, and the onlookers in heaven and on earth, will behold its accomplishment and confess its glory.

But our Psalm has its uses now, and for us, who have seen the end of the Lord toward David, who have followed in psalm and prophecy and gospel, the humiliation of Messiah and the glory which followed; and who await, in the hopeful confidence of faith, the end unto which both David and Messiah looked, and for which they waited and are still waiting.

We too have our sorrows, our sense of banishment, our seasons when we feel overwhelmed, and our cry is out of the depths. We too have our enemies—human and demoniacal. We too at times are shut out from the courts of the Lord. We too suffer from the wickedness and

ingratitude of evil men, and from the misjudgements of God's people. Let us be comforted! God is listening to our cry. His ears are attent to our prayers. For us He prepares a rock high above our depths and sorrows and sins. Upon His own rock He will set our feet. He Himself will be Shelter, Tower, Tabernacle, Covert. *Our* King lives and loves. He abides before God for ever. For Him have mercy and truth been prepared. For Him is eternal preservation; and all which is His—all which He has received of the Father—He has, and holds, and dispenses for us, His people! Since HE is ours we shall never be made ashamed.

GOD MERCIFUL!

NOTES ON DIALOGUES.

BEREAVED WIDOW. "Yes, sir, his end was awfully sudden, but he had time to say, 'God be merciful to me a sinner.'"

VISITOR. "I am glad of that. So you think your husband before he died believed on the Lord Jesus Christ?"

WIDOW. "Well, sir, he was not one to pay much attention to his religion, but he paid his way, and thought of me, and belonged to a burial club, and, as I was saying, he had time to say, 'Lord, have mercy.'"

* * *

ANXIOUS SOUL. "I cannot come to Christ; I don't know how."

UNSKILFUL SPIRITUAL GUIDE. "If we read the parable of the Pharisee and the publican you will soon see the way. (*Reads.*) 'Now, the publican smote upon his breast and said, God, be merciful, and then he went down to his house justified.' All you have to do is to kneel down and pray, 'God be merciful to me a sinner,' and then go home justified."

* * *

UNCONVINCED DISSEMBLER. "What you say may be true enough. I am not what I ought to be, but 'God is merciful.'"

* * *

Now, dear reader, you must not think I am going to put theological gloves on, and write a paper to combat the assertion that "God is merciful." Why, I am a good way past fifty-four, and have been struggling with a weak constitution ever since I could count six. It is too late in the day for me to say that God is not merciful. I will leave that to you, you dear enthusiastic apostles of blood and fire. When I was one of yourselves, when I was before the sixties what you are in the year of grace '94, I used to wonder where the mercy came in. I preached the cross and Him who hung thereon; but still the broad road with its teeming thousands, hustling their way to perdition, did not present a favourable mental picture by the side of the narrow path with its occasional pilgrim. Besides, the condition of the countless millions of heathen was to me an insoluble enigma. I could see only the faintest streaks of divine mercy. However, my youth has passed away. In the

clearer light of an approaching eventide the wonder now is not where the mercy is, but where it is not, to be found.

Now I want to throw a side-light from the Scripture lantern on the subject of mercy.

A blind man heard that our Lord was passing by, and so, seizing his opportunity, he cried, "*Eleēson* me" ("Have compassion on me"). The rich man in torments cried, "Father Abraham, *eleēson* me." The ten lepers lifted up their voices and said, "Jesus, Master, *eleēson*."

Now let us turn to the parable known as that of the Pharisee and the publican. I would have my reader recollect—it is important he should do so—that our blessed Lord laid the scene in the Temple. The Pharisee is there in his pride, "setting all others at nought" (R.V.). He is great in his fancied moral excellencies, strong in his strict keeping of the ceremonial law. He thanks God that he is "*ouk ōsper hoi loipoi*" ("not as the rest"). There is nothing so blinding as spiritual pride, so the Pharisee does not see the evening sacrifice that is being offered up. The publican smites upon his breast, and mourns that he likewise is "*ouk ōsper hoi loipoi*" ("not as the rest"), but worse than all others. His eyes are downcast, nevertheless he sees what the Pharisee did not deign to notice, the sacrifice, and humbly prays, "God, *hilastheti* (not, *eleēson*) moi" ("be propitiated to me"), "the sinner!"

The exact difference between the words *eleēson* and *hilastheti*, both rendered 'mercy' in the Gospels, will be better understood by translating the former "be pitiful," and the latter "be propitiated." The classical reader may like to know that the distinction is clearly shewn in the Latin Testament of the British and Foreign Bible Society. In that little volume "*eleēson*" is rendered throughout by "*miserere mei*," and the prayer of the publican, "*hilastheti moi*," by a totally different phrase, "*placator mihi*."

When the dying sinner, struck down in his sins, cries out in his remorse, "God be merciful to me, a sinner," his thoughts seldom rise beyond the "*eleēson* me"—"*pity* me," of the rich man, the blind beggar, and the decemvirate of lepers.

When the awakened sinner is directed to pray "God be merciful to me, a sinner," and thus to look upon the Most High as simply a God of compassion, he fails to find peace because the all-sufficient sacrifice of the Lord Jesus Christ is not seen.

When the careless and indifferent hide themselves behind the plausible excuse, "God is merciful," they need to be told that they speak truth in darkness. What they mean by mercy is pity. That heavenly quality is seen everywhere; but saving mercy is exhibited only at the Cross. THERE Jesus "is able to save to the uttermost—to the end of the ages—all that come unto God THROUGH HIM."

So we conclude that while there is mercy, pity, compassion, kindness everywhere, yet, in the language of the poet of Olney—

"The Cross, there, and THERE ONLY, though the deist rave,
There, and THERE ONLY, is the POWER TO SAVE."

And so

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

G. H. J.

New College, Cliftonville, Margate.

JESUS IN THE MIDST.

By THOMAS NEWBERRY, *Editor of "The Englishman's Bible."*

REV. i. 10-16.

Verses 10, 12. "I was in *the* Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. . . And I turned to see the voice that spake with me. And being turned, I saw seven golden lampstands."

THE Lord's Day, or the first day of the week, was the day on which the Lord Jesus arose from the dead, and the day on which at Pentecost the Comforter descended. These two important features, the authority of Christ, and the presence of the Comforter in and with the church, characterize the present church dispensation. John in the Spirit was carried forward into the resurrection state, as in chapters iv. and v., hence he hears the voice of the Lord behind him requesting him to write the vision, and His messages to the seven churches recorded in chapters ii. and iii. He turns to see the voice of Him that spake with him, and being turned he sees a vision symbolic of the present dispensation of the church.

"Seven golden lampstands," as explained by *v.* 20, represent the seven churches, and seven being the number of completeness, they are symbolic of the entire church of God on earth from the times of the apostles, until it is completed and caught up at the coming of the Lord. Not the outward professing church, but the true, the spiritual, and the real. This is indicated by these lampstands being described as "golden," gold being the emblem of that which is divine or divinely excellent. It is the church as composed of the children of God, redeemed by the blood of the Lamb, and indwelt by the Holy Ghost. According to Phil. ii. 14-16, "Do all things without murmurings and disputings: that ye may be blameless and harmless, *the* sons of God, without rebuke, in *the* midst of a crooked and perverse nation, among whom ye shine as lights in *the* world; holding forth the word of life."

Lampstands, not candlesticks. Candles are never mentioned in the original Scriptures, but it is either lamp or lampstand. Candles are self-consuming and self-sufficient, lamps are dependent upon the supply of oil. The candle may represent human intellect and imagination. Oil is the emblem of the Spirit of God, and of the help and instruction which He affords, as the seven-branched lampstand in the Tabernacle was the type of ministry in the power of the Holy Ghost, having Christ for its centre and subject.

Verse 13. "And in *the* midst of the seven lampstands *one* like unto *the* Son of man."

Where the children of God are gathered in the presence of their heavenly Father, in the TRUE acknowledgment of the lordship and guidance of Christ, and REALLY in dependence on the present help and instruction of the Spirit of God, there is Jesus in the midst, in all His adaptation, suitability, sufficiency, and glorious power. "One like unto *the* Son of man." The children being partakers of flesh and blood Himself took part of the same, and having been in all points tempted like as we are He is able to sympathize with us in our infirmities.

“Clothed with a garment down to the foot.”

This appears to refer to the robe of the ephod, all of blue, which covered every member of the body. Representing every saint of God complete in Him who is the head of all principality and power, accepted in the Beloved, who of God is made unto us wisdom and righteousness, sanctification and redemption.

“Girt about the paps with a golden girdle.”

Not girt about the loins with a linen girdle, as in John xiii., for activity and service, but girded with a golden girdle about the paps, emblematic of divine faithfulness, in sympathy, tenderness, and affection.

Verse 14. “And His head and *His* hairs *were* white like wool, as white as snow.”

We have here combined humanity and deity, the child born, the Son given, the sinless son of the virgin, and the Lamb of God, without blemish and without spot. And also the Ancient of days, He who was in the beginning with God and was God, but the Word made flesh and tabernacling among us.

“And His eyes *were* as a flame of fire.”

Seeing not as man seeth, who looketh on the outward appearance, but discerning the thoughts and intents of the heart; not satisfied with outward service and worship, but requiring truth in the inward parts.

Verse 15. “And His feet like unto fine brass, as if they burned in a furnace.”

All His ways in dealing with the church in every particular are characterized by firmness, stability, and perfect purity.

“And His voice as the sound of many waters.”

As in the voice of the ocean, or the falls of Niagara, a confluence of mingled sounds are combined in one, so every simple utterance of His is full of profoundest meaning, suggestive of endless instruction.

Verse 16. “And He had in His right hand seven stars.”

These seven stars represent the full number of those who are employed by Christ to communicate to the churches His mind and will, who speak not their own opinions, nor give out the thoughts of others, but who faithfully act as the Lord's messengers to deliver His message in His name. Such are energized, controlled, and upheld by His own almighty power.

“And out of His mouth went a sharp two-edged sword.”

Expressive of the searching power of the word of God proceeding from the lips of Jesus.

“And His countenance *was* as the sun shineth in his strength.”

This vision of the Redeemer in the midst of the churches commences with the representation of Him as “one like unto the Son of man,” in His human tenderness and sympathy, and concludes with the words, “His countenance was as the sun shineth in his strength,” for He is the image of the invisible God, the brightness of His glory, and the express image of His person.

If we spiritually apprehend the excellency and glory of the Lord Jesus, as He manifests Himself to His church, we may be at first humbled as was the apostle, but He Himself will remove our fears, and strengthen us that we may go on our way rejoicing and bear our testimony for Him.

THE ALTAR OF EARTH.

EXODUS xx. 24, 25.

By W. COLLINGWOOD.

BEFORE appointing the brazen altar in the tabernacle, the Lord had made a provision whereby those who sought to worship Him might bring their offerings at any time or in any place, on condition that the altar was unwrought with any of his devices. Beyond the mere fact that he dug up the earth, or piled the stones, it was practically to be an altar not made with hands.

There was also to be an altar made by hands. But this would be acceptable only as it was made according to God's command, after His pattern. Any other, tooled by man, He has pronounced *polluted*. King Ahaz set the example of making an altar after another pattern (2 Kings xvi. 10-16). And Christendom has been closely following in his steps.

The law which came after, ordaining that all sacrifices should be brought to the tabernacle, did not disannul the gracious provision of Exodus xx. 24, 25. Josh. viii. 31, 2 Samuel xxiv. 25, 1 Kings xviii. 31, 2 Kings v. 17, afford instances of its application.

The brazen altar, with all its order and priesthood, has ceased to be. Its characteristic principle of ritualism was abrogated when He whom all this foreshadowed came and offered Himself up once for all. "There remaineth no more sacrifice for sins." There is now no need for, no place for, an altar, either of brass, stone, or earth. Ritualism has no warrant from God and His word. If it pleads the example of the Levitical order, it stands condemned at once by the command, "See that thou make all things according to the pattern shewed thee in the mount." Modern ritualism is according to no heavenly pattern. It is altogether "graven by art and man's device." The examples and the teaching of the New Testament alike disallow it. Christ left us no precedent for it. When He established His church it was in "a large upper room," a guest chamber, furnished and prepared for a feast in which priest or altar had no place. Nor can a vestige be found of anything in the New Testament Scriptures to support a return to the old principle of ritualism, or any new form of it. It is based only on tradition, which, when substituted for Scripture, is a mere quicksand. Alas for a church built on such a foundation!

Yet while there is no altar now, of brass or of earth, the lesson of Exodus xx. stands re-enforced by the words of our Lord in John iv.

"Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in Spirit and in truth."

To those who of old sought the Lord outside the ritualism of the tabernacle the promise was, "In *all places* where I record My name"* (cause My name to be remembered, R.V.) "I will come unto thee, and I

* Note in these passages the *Name* taking the place of the *absent Person*, as when one acts "in the name of" his master, implying his authority as if present.

will bless thee." This the Lord Jesus reaffirmed by His own words, "Where two or three are gathered together in My name, there am I in the midst of them."

There is no one sacred place now, no sacred places, except as they are consecrated by the presence of God with His worshippers. The building we happen to be assembled in is sacred only as that is true of it. The closet we enter into that we may meet God there is as truly consecrated ground.

Some have objected to the term "place of worship" as applied to any building, because they say the only real place of worship is the holiest not made with hands, where our Great High-Priest has entered for us. True that we have to guard against the Romish superstition of "consecrated" buildings. But the expression means simply "place of *public* worship," which form it often took sixty or seventy years ago, in the writer's memory, and is well understood now to imply no more. A *place* for *united* worship (using "worship" in a broad sense) is a necessity where the number of the disciples is multiplied, and is quite consistent with the truth that

"Where'er we seek Him He is found,
And every place is hallowed ground."

It will profit us little to know that God has disallowed ritualism, and that He has given us instead that which the altar of earth was to teach, unless we for ourselves know something of the blessedness of thus meeting God in His appointed way. Is there not some spot consecrated by the blessed memories, or rather the daily experience, of His presence manifested to the soul—in the chamber, or the study, where, not exclusively, but especially and habitually, prayer alone and in secret is wont to be made? If not, then, reader, there is something wrong. Spiritual health is not to be had without habitual secret prayer. Too commonly backsliding begins with the neglect of it. We need to watch its first incomings thus, and jealously see that the morning and evening sacrifice, the "continual burnt offering," is maintained, and the fire kept burning. If, being under grace, we are not called to a burdensome service, if no lamb now to bring from our flocks, if no incense compound of the apothecary to offer—for in these He has no pleasure, we have the better sacrifices of praise for the Lamb of God once offered for us, and now ascended as a sweet savour to Him on our behalf, through whom our praises and our prayers are made acceptable. How much more then by all the preciousness of our portion in the crucified, risen, and ascended Christ are we called to "hold fast" this "grace," that the sacrifice of praise should be kept ascending, and the fire burning.

Young Christian, or old one, see to it that nothing robs you of this habitual communion with God, drawing out from Him the needed supplies for the journey, or the conflict. Sad indeed is what we see around us of the bitter consequences of its neglect, the slow but sure victory of Satan in whatever direction circumstances may suit his working—the lusts of the flesh, or the seductions of false religion, or the fogs of scepticism.

"Watch and pray, lest ye enter into temptation."

PAPERS ON SANCTIFICATION

By H. C. CRAWLEY.

(Continued from page 360.)

IV.

NOTWITHSTANDING the great deal that has been said and written on this subject, it is remarkable how little the present work of the Lord Jesus as our Great High Priest is taken into account. Indeed it is to a very large extent ignored, and the reason for this seems to be that many think of practical sanctification too much from an objective point of view rather than from a subjective one.

Under the old dispensation there was every provision made for the cleansing of those who should become ceremonially defiled. Numbers xix. is a conspicuous illustration of this. These things were types, and these types have their antitypes in the present work of Christ by the Spirit through the Word. In Numbers xix. we have the type; in John xiii. we have the antitype, and the Epistle to the Hebrews (especially chapters iv. to x.) is an amplification of the beautiful object lesson taught by the Lord in His significant action recorded there.

Our God and Father, who knows the end from the beginning, knew what we are and what we should be. He knew every failure, every slip, every fall, and He knew how to make a perfect provision to meet our every need, not only as fallen sinners, but as failing saints, and He has made that provision and established it on a righteous basis. In the type already referred to, in Numbers xix., the ashes which were put into running water and sprinkled on the unclean person, were the ashes of an heifer that had been slain and burned; the bloodshedding and the fire showing us that atonement had been made and judgment had been borne. Just so is it in the Antitype; Jesus has made atonement by His blood; the fire of God's holy wrath was borne by Him when "He suffered for our sins the Just for the unjust." But He was raised from the dead, and took His place at the right hand of God as High Priest, to undertake our cause as saints. By His constant and gracious ministry there on our behalf He maintains us in our standing before God, sympathizes with us in our infirmities, and pleads our cause before the throne; and we are told that in that position He is able to save to the uttermost—that is, continuously to the end—all who go to God by Him, seeing He ever lives to make intercession for them.

Now if it were possible for us to attain, by an act of faith, a state which might be called perfection, or entire sanctification, or a clean heart, in an experimental sense, what further need would there be for this present and continuous ministry of the Lord Jesus? But in point of fact the word of God nowhere sanctions the thought that we can attain to a state of sinless perfection in this life; but, on the contrary, provision has been made by a holy and gracious God to meet our failures and our sins, those very failures and sins which He foresaw, not, surely, that we

might be careless and indifferent to the commission of them, far be the thought! but that we might learn to walk consistently with the holy character of Him with whom we have to do. He who knows what sin is, and remembers what it cost the blessed Saviour to deliver us from its consequences, and has learned to regard it as God does, will never be indifferent to it. He may see it in his own heart, and may, alas! sometimes, through unwatchfulness, fall into it; he may have to confess it to God, and mourn over it, but he cannot be indifferent to it; on the contrary, he will have the mind of Christ, whose teaching in Matthew v., vi., and vii. is very searching, and goes to the root of things. It deals with sin at its fountain-head—the heart. An angry word is murderous; a lustful look or desire is adultery; doing good by giving alms and talking about it is pride; our prayers, unless the genuine outflow of an honest and sincere heart, are vain repetitions and hypocrisy; and our worship is not accepted by God if we are guilty of any offence toward our brother, for which we need, but have not obtained, forgiveness and reconciliation. The thought of foolishness is sin, and for every idle word that men shall speak they shall give an account thereof in the day of judgment. It will not do, therefore, to say that if we are *not conscious* of having committed any act of sin we are clean; the word of God holds us responsible for “sins of ignorance,” as well as for those of which we are cognizant.

It may be said, If these things be so, who then can be sanctified? What are we to do?

The answer is, we repeat, in the provision made by a gracious God who knows us through and through, but who also loves us with a tender and an everlasting love, notwithstanding what He knows of us.

In the first place we must take our true place before God, owning our *need*, and confessing what we are. This is the *sine qua non* for any blessing from God, whether for converted or unconverted. In 1 John i. 8 it says, “If we” (we Christians) “say that we have no sin, we deceive ourselves, and the truth is not in us. If we *confess* our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us. My little children, these things write I unto you, that ye sin not. And if any one sin, we have an Advocate with the Father, Jesus Christ the righteous.”

Now here are four things to be noticed. First, he who says he has no sin is self-deceived; second, he who confesses his sin has forgiveness; third, the way to avoid actual sinning (that is allowing sin to take a definite form either in thought, word, or deed) is to take heed to God’s word; and fourth, in the event of a person sinning thus (which is, alas! all too frequent), Jesus Christ the righteous One advocates our cause, procures our pardon on a righteous basis—the ground of His own accomplished work—and brings about our restoration. And this is a work that goes on continuously day by day (Heb. vii. 25). Hence we are exhorted to consider the Apostle and High Priest of our confession—Jesus—who is faithful to Him that appointed Him as was also Moses (Heb. iii. 1-6). Moses was faithful in all God’s house as a servant; Christ is faithful over God’s house as Son; and, like as Moses, when the

people had sinned, went into the presence of God and pleaded on their behalf, and even offered to suffer in their stead, thus averting the just judgment of God; so Christ, having undertaken to maintain our cause before the throne of infinite holiness, *is* faithful in carrying out His purpose, and so pleads the merits of His own person and work on our behalf, and we are therefore exhorted to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

And there is not a moment of our lives in which we are independent of this loving, sympathetic, gracious work of our Advocate above; and every sincere and spiritually-minded Christian knows that, while as to our standing before God we are *holy*, perfect, and complete (and this standing is unalterable because it is *in Christ*), yet as to our practical Christian progress it is an upward path, a path of effort and of struggle, a path of many failures and restorations, a path in which we have to fight, as Joshua did, for every inch of ground we wish to occupy.

V.

It will be seen from what has already been said that I am far from under-valuing any attempt to promote a high standard of personal holiness among God's dear children; indeed, no true Christian with a spiritual mind, a mind in communion with the thoughts of God as revealed in His holy word, can contemplate the present condition of the professing church of God without a sense of sorrow and of pain. True, there is much to make us thankful, there are thousands who are craving for a better state of things, and there are many and laudable efforts being made to promote this better state of things amongst the churches. But is there not extreme danger of these very efforts becoming the absorbing object of the mind, and so displacing the Lord Christ Himself? In proportion as I make my personal holiness objective, I lose sight of the true object that God has placed before me, namely, Christ; but if I make it subjective and keep Christ Himself as my object; if I get my whole heart and soul engaged with Him, I shall instinctively become more and more like Him. "We all, with unveiled face, reflecting as in a mirror the glory of the Lord, are changed into the same image from glory to glory" (2 Cor. iii. 18); that is, if my soul is upturned to receive the heavenly rays from Him in glory, I shall thereby become transformed into His likeness, and shall, like a mirror held so as to catch the sun's rays, reflect that glory upon the darkness around me. But, alas! how little of this there is about us; how often we become enwrapped with the mists of this world, and our mirror becomes clouded and useless as a reflector! And why is this? Is it not because we live too near to earth, and not in the clear atmosphere of communion with God? Is it not because we lack prayerfulness, and do not "esteem the words of His mouth more than our necessary food," as the psalmist did, and consequently are often spiritually poor and weak?

Now the word of God is the great instrument which the Holy Spirit uses both to feed and to cleanse us; "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it by the

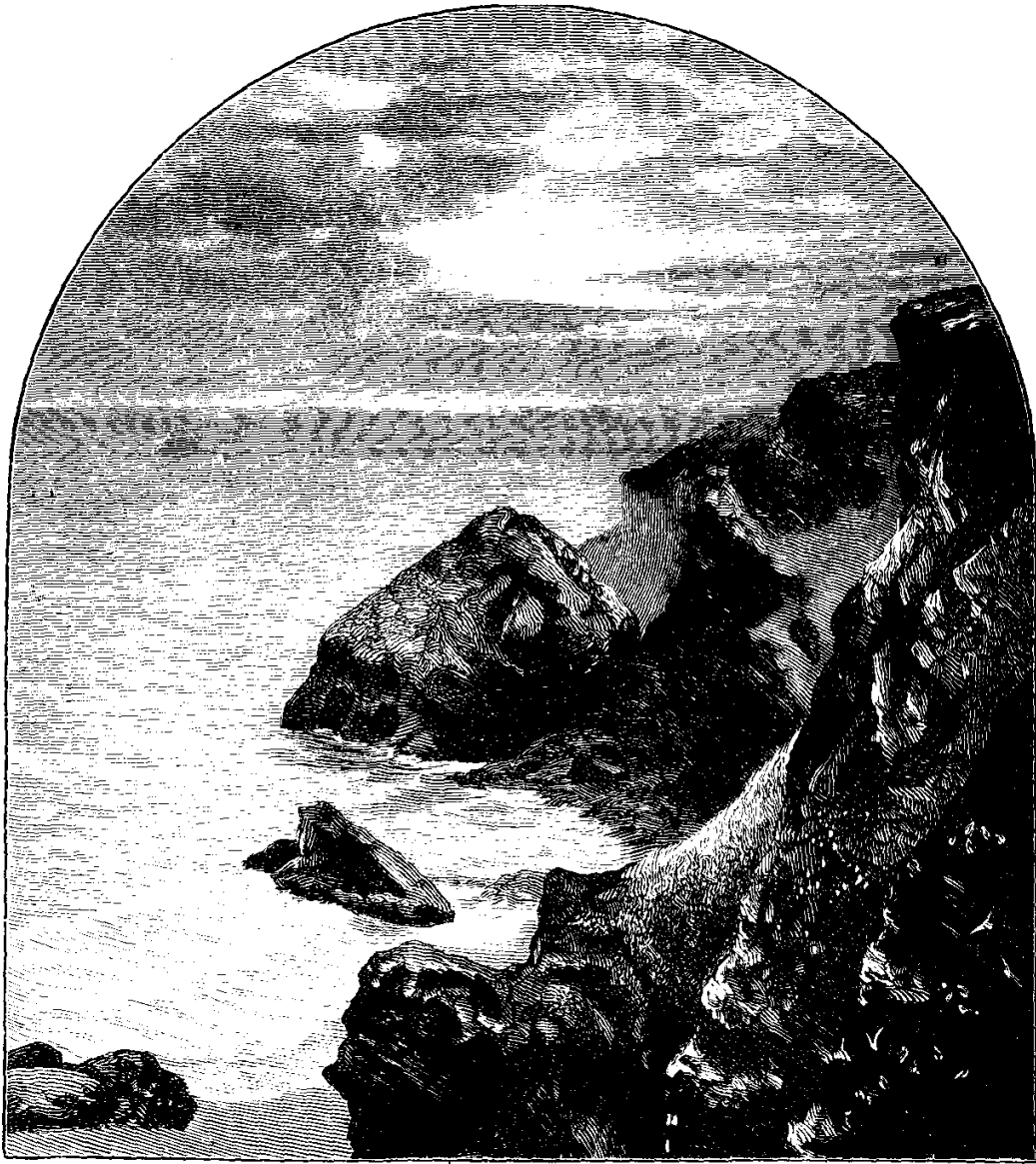
washing of water, by *the Word*"; "If I wash thee not, thou hast no part *with Me*"; "Sanctify them through Thy Truth, Thy Word is Truth"; "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Both Old and New Testaments are full of such references, and we do well to meditate upon them with a view to shaping our path in accordance therewith.

But it is to be feared that there is far too little *effort* among Christians to conform the daily life to the principles of Christ; there is far too much religious sentimentalism, and too little Christian common-sense. There is just as much danger of my growing proud of my supposed spiritual attainments, as of my worldly possessions. I may become enthusiastic in Christian work, and an earnest advocate of "holiness views," and yet the members of my home-circle have cause to think me anything but Christlike. The irritable temper, the unamiable manners, the frown because things are not just to our liking, the undisguised anger because a servant drops a dish; and a thousand little things that go to make up the daily life of ordinary mortals—these are the things that need to be grappled with and fought against; but these are just the things that are too often overlooked, as too trivial and insignificant for us to attend to. We can deny ourselves, and put ourselves to considerable inconvenience to do what is called "service for the Lord"—preach the gospel, conduct meetings for the edification of believers, teach in a Sunday School; or we can bear with heroic fortitude and Christian courage a heavy reverse of fortune, or the deep sorrow of bereavement; but if anyone contradicts us, if the dinner is not just as we wish, if we cannot have just our own way we are chagrined and put out. Let us not forget that as the centuries are made up of hours and moments, so a godly life is made up of a continuous succession of holy moments and little deeds of love and goodness.

In everything we are to imitate Him who left us an example that we should follow His steps. It is a temptation of Satan, and the language of unbelief and despair to say we can never hope to be perfect like Christ. Christ is the only standard and example that God recognises for us, and the very effort to reach that standard ennobles the soul and makes it Christlike. And what if the foot slip and, in crossing the desert, becomes defiled? Then God has provided the laver of confession and forgiveness. A man is, morally, what his object is; and if the object of his heart and life is Christ, he will become more and more Christlike, until the bright resurrection morn, when his body of humiliation will be fashioned like unto Christ's body of glory.

RECONCILIATION.

To the making of reconciliation three things are needed. (1) That intercession be made for the offender. (2) That the offended party be satisfied for the wrong done. (3) That provision be made that the offender shall offend no more. All which our Lord Jesus Christ doth (Isaiah liii. 12; John xvii. 22; Eph. ii. 16).—*Cruden*.



THE CAPTIVE SEA.

“He led them through the depths.”—Ps. cvi. 9.

“**S**UNRISE across the waters!” Thou shalt see
Far greater things than these. The Lord of light
Himself shall dawn upon thy raptured sight.
Beneath the glory of His smile the sea,
Surging as yet before thy wistful eyes,
Shall sink to golden peace. Its crimson waves
Shall part to left, to right. The place of graves
Shall be to thee the path to paradise;
Ending in home on thy Redeemer’s breast;
Ending in concord after all unrest;
Ending in music after strife and stress;
Ending in union after loneliness;
Ending in love and everlasting day;
Pain, sin, and death, and night for ever passed away.

E. STACY WATSON.

MORE CHIPS FOR KINDLING.

By WILLIAM LUFF, *Author of "Wonderful Words of Life," &c.*

A DRUM THAT COULD NOT BE BEAT.—Christmas toys filled the boys with Christmas joys. There! I did not mean to write rhyme, but it slipped off the pen. The said toys brought up the story of Billy's father, who went to the toy-man to buy his son a present. "That drum," expatiated the proprietor, "is the first in the market. It can't be beat." "That's the drum for my boy, a drum that can't be beat," said the parent. From the seller's point of view it was good, if it could not be beat; but from the boy's point of view that drum would be a failure if he could not beat it. Many Christians are such apparent failures, they do not answer the end for which they were made. The world likes such nice quiet people, who never disturb their neighbours or annoy, but God made His drums to make a noise. All are not drums, but it is certain some were intended to "make a joyful noise unto the Lord" (Ps. c. 1), and failing this are failures.

COME AGAIN, LITTLE JUG.—Winter soup dinners had begun, and after dinner the surplus was to be given to any child that brought a jug. One little mite brought a very small jug, and, when expostulated with, said it was the biggest mother possessed. "Then come again and again as quickly as you can," was the friendly advice of the dispenser. As we left we saw the little jug returning for a second filling. Some of us have only small faith, small capacity, small ability; but if, like David, we bring only a cup, it will be so filled that it will run over (Ps. xxiii. 5). Empty it, brother, and come again. "For He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. cvii. 9). Be not content with one filling. The disciples were filled in Acts ii. 4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." But they got another filling (Acts iv. 31), "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." "Hast thou but a little faith?—Come again.
'I will fill,' the scripture saith.—Come again.
Little heart, keep near the spring.—Come again.
Always come for everything.—Come again."

GAIN AND RETAIN.—I was at a hall where flour, meat, plums, &c. were distributed for poor families. One mother had a hole in her apron, so the meat and flour slipped through—the meat gained by the fall, but the bursting of the flour-bag was a decided loss. I gained thereby this lesson—Gain and retain, for both time and truth are soon lost. Turning to my Bible I read, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. xv. 1, 2). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. ii. 1). "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. i. 13, 14).

*

“Forget not all His benefits” (Ps. ciii. 2). “Behold, I come quickly : hold that fast which thou hast, that no man take thy crown” (Rev. iii. 11).

LAST STEPS.—The other day I was in the house of a builder, one of whose men had slipped on the last three steps of a new house, and so injured his knee-cap that it was doubtful if he would ever be able again to mount a ladder. Not from the top did he fall, but near the last step. It called to mind Heb. iii. 6 and 14, “For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.” “Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” There is more danger in the endings than beginnings.

At the end of the day—tired, peevish, soon provoked.

At the end of work—proud, self-satisfied, content.

At the end of life—self-reliant, unwatchful, &c.

We must never be confident in the steps already trod, or some such “last three steps” as above will cause our fall. It was at the end of Christ’s ministry that all forsook Him ; but He abideth faithful, and “having loved His own which were in the world, He loved them unto the end” (John xiii. 1). “Teach me, O Lord, the way of Thy statutes ; and I shall keep it unto the end” (Ps. cxix. 33).

DEAD WITHIN THE CHURCH WALLS.—“Do you see that church, sir?” said my farmer friend, pointing to a distant village. “In the wall the old squire is buried, because he declared he would not be buried either inside the edifice or outside.” So the gentleman had literally “gone to the wall,” and there are a good many dead sinners who are like him.

They are not wanderers, but they are dead.

They are not far off, but they are dead.

They are in a sense in the church, but dead.

Unfortunately they are not content, some of them, with being in the church walls, they are in the pews, and even in the pulpit. Such are not in the true church of Christ, “In whom all the building fitly framed together groweth unto an holy temple in the Lord : in whom ye also are builded together for an habitation of God through the Spirit” (Eph. ii. 21). Only living persons are the stones there.

LOPPED TREES.—For many years the trees of the forest had been lopped, and now, though the new ownership and laws forbade that any hatchet should be lifted up upon any tree, they could not outgrow the olden days. The drunkard is such a pollarded tree, he may stop drinking, but his body will long suffer. The same applies to all unchastity. Sometimes the mind rather than the body suffers, and memories of sin deform the intellectual powers, even after the sin is discontinued. False teaching is another form of lopping, affecting the soul. What branches of Bible truth some are giving up, with the result of hindered and deformed growth—growth never recovered. Thus in the natural, physical, mental, and spiritual realm lopping is a serious business. Thank God the curse of evil shall be removed at last. “And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new” (Rev. xxi. 4, 5).

THE OLD MAN AND THE NEW.

Extract from a letter by the late J. M. CODE, of Bath.

MAY we not be, as the bullock, unaccustomed to the yoke, which kicks and rebels when chastised, or is sluggish and intractable. God uses these pains and infirmities of the "body of sin and death" or other things circumstantially incident to our earthly condition of mortality, for instruction in righteousness and improvement in holiness, or separation from ourselves to Christ. "By these things men (*i.e.* believing men) live, and in all these things is the life of My spirit" (Isaiah xxxviii. 16). Chastening yields the peaceable fruit of righteousness in them that are exercised, or profitably disciplined thereby. The continual tendency of flesh is to maintain the rights, privileges, and glory of the old man, *i.e.* our natural selves, which has been crucified with Christ. The continual object of the Spirit of God in us is to set aside *us* as to our "old man" condition, and to set up Christ in us who is risen, as the result of death. The principle of resurrection is begun in us who can say, "Christ is my life," being united to Him by faith, our old man natural condition in the flesh is blotted out of being by the grace of God *accounting* us dead, as Christ was dead when He lay in the grave, though it has an *actual* existence in us, as we know and shall experience to the end. If there was not this existence of the bad thing in us actually, as believers, why should we be told to "*reckon* ourselves to be dead"? (Romans. vi.) So you see there are *actually* two co-existent natures in us—the old and the new man; but because the old man has been crucified substitutionally, God says we are dead as to that, and we are to reckon ourselves so, and consequently to treat ourselves accordingly. It is on this ground and principle that we are told to deny *ourselves* (not merely some particular *things*) and take up our cross, etc. We are never told to crucify ourselves—that has been done by God in Christ crucified *for us*—but we are told to mortify our members which are on the earth, because we *are* dead in the substitutional sense already mentioned. Then again, as to the new man, we are in this (commonly called regeneration) born of God—partakers of eternal life, of which Christ is the fountain-head. His life is in us. We are united to Him—one with Him, "He that is joined to the Lord is one spirit." But as He is risen from the dead and ascended, we, being united to Him by the power of the Holy Ghost, are risen (in spirit) also, for there is such strict and inseparable oneness between Christ and His body, the Church, even as there is between your own head and your body, that whatever is the nature, condition, and position of the one is the same of the other. We have no more to do with causing ourselves to be dead, and risen, and ascended in spirit with Christ, than we have to do in justifying or quickening ourselves. We have to *believe* in Him, and then being forgiven and quickened, or regenerated into the participation of His life, all that is true of Him as head is true of us as His body, members of which all who believe are. Is He dead, risen, ascended, sitting in heavenly places? So are we. This is true to faith, and in the Spirit *now*. Bodily we are here. (See Eph. ii. 4-6.)

I feel, dear J——, I have written the above in rather a rambling way,

but if you can gather a little out of it, it may profit you, and relieve you of some difficulties connected with ignorance of what is meant by being dead and risen with Christ. There is no subject on which I have found Christians more universally mistaken than this; the consequence is that there is much bondage and doubting superinduced by the idea that this (being dead and risen with Christ) is to be an attainment of their own, instead of being the position which God has willed for us, wrought us into by means of the work of Christ. How *perfect* the love of God towards us, to put us *now* into such a position of security and nearness to Himself with Christ, beyond the reach of all possible penalty, and at the very climax of all possible elevation and greatness. "Herein is love made perfect with us (margin), that we may have boldness in the day of judgment: *because as He is* (that is, Christ), *so are we in this world*. There is no fear in love; but perfect love (*i.e.* God's love to us thus fulfilling itself) casteth out fear" (1 John iv. 17, 18).

THE GLORY OF THE CROSS OF CHRIST.*

AT the cross we see the most resplendent revelation of divine righteousness, the most endearing display of divine love, the most marvellous unfolding of the manifold wisdom of God, while at the same time we see the most amazing outburst of Satanic hate, and the most convincing exhibition of human sin. The history of human guilt culminates at the cross. The purposes of divine love are made intelligible at the cross. The rays of glory emanating from the Christ are focussed at the cross. The finger of prophecy points to the cross. The mysteries of prophecy are unravelled at the cross. The hieroglyphics of the types find their key at the cross. The majesty of the law is vindicated at the cross. The streams of civilization rise at the cross. All history turns upon the cross, and is divided into two great hemispheres by the wondrous life that closed on the cross. The great problem of human redemption is solved at the cross. The serpent's head is bruised at the cross. The door of heaven is opened at the cross. All the great events of the gospel record yield in importance to the cross. The incarnation was preparatory to the cross. The transfiguration foreshadowed the cross. The resurrection was the completion of the cross. Pentecost was the fruit of the cross. Bethlehem and Nazareth, Galilee and Jerusalem, Tabor and Olivet, gleam in the light of the cross. All the great doctrines of grace revolve around the cross. Our new life, with its peace that passeth understanding, and its joy unspeakable, is born at the cross. The world is stripped of its charms at the cross. Earthly glory pales before the cross. Sin dies at the cross. All the departments of human life are dominated by the cross. The shadows of death are dispelled by the cross. The darkness of eternity is irradiated by the cross. The heaven of the redeemed is built upon the cross. "Hallelujah for the cross." Amen and Amen.

"Lord Jesus—Thou my all!
My theme! my meditation! and my crown!
My boast through time! bliss through eternity!
Eternity too short to speak Thy praise."

* An extract from an admirable paper read by Professor A. Mc'Caig at the Pastors' College.

BIBLE READINGS.

513.—“THE FEET OF JESUS.”

“I will make the place of my feet glorious.”—ISA. lx. 13.

They are pierced feet (Ps. xxii. 16; Luke xxiv. 39). *What Jesus has done.*

They are like polished brass (brass durable) (Rev. i. 15). *What He is doing.*

They shall stand on Mount Olivet (Zech. xiv. 4). *What He is going to do.*

- At his feet for teaching (Mary), Luke x. 39.
 „ „ for comfort (Mary), John xi. 32.
 „ „ for worship (Samaritan), Luke xvii. 16.
 „ „ in prayer (Abigail), 1 Sam. xxv. 24.
 „ „ for healing (all sorts), Matt. xv. 30.
 „ „ redemption (Ruth), Ruth iii. 8.
 „ „ for life (Jairus), Mark v. 32; (Esther), Est. viii. 3;
 (Shunamite woman), 2 Kings iv. 37.
 „ „ for cleansing (Syrophenician woman), Mark vii. 25.
 „ „ for pardon (a sinner), Luke vii. 38.
 „ „ for rest (demoniac), Luke viii. 35.
 „ „ a place of blessing.
 Under his feet a place of judgment. F. E. MARSH.

514.—“I AM THINE.”

PSALM cxix. 94.

My heart (<i>vv.</i> 10, 11, 32, &c.).	My taste (<i>v.</i> 103).
„ soul (<i>vv.</i> 20, 25, &c.).	Mine eyes (<i>v.</i> 18, &c. &c.).
„ lips (<i>vv.</i> 13, 171).	My hands (<i>v.</i> 48).
„ mouth (<i>vv.</i> 43, 103, 131).	„ feet (<i>vv.</i> 101, 105).
„ tongue (<i>v.</i> 172).	„ steps (<i>v.</i> 133).
„ voice (<i>v.</i> 149).	„ flesh (<i>v.</i> 120).

GEORGE D. FREEMAN.

515.—NOTES ON THE TEMPTATION OF CHRIST.

“But He (Christ) answered and said: It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”—MATT. iv. 4.

I. THE PLACE OF THE TEMPTATION—“*The wilderness*” (*v.* 1).

1. The believer is often tempted *after* seasons of privilege and blessing.
2. Lonely places are often places of *severe* conflict with Satan.
3. In times of physical weakness, or danger, God graciously gives sustaining strength and protection to the believer, to be able to resist *all* the attacks of the devil.

II. THE PERSONALITY OF SATAN—“*The devil*” (*v.* 1).

1. The devil is a *real* person, not a mere influence; *spiritual*, not visible; the *curse* of the human race, and in direct opposition to the kingdom of God.

2. Though Satan cannot be everywhere at one and the same time, yet he has legions of agents.

3. How Satan is seated in the churches of to-day as "*an angel of light*"—the clever theologian, preacher, and leader!

III. THE PLAN OF THE TEMPTATION—"*He was an hungred*" (v. 2).

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|-----------------------------------|---|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. PASSION. | } | Tempted through hunger. If it was lawful to work a miracle to preserve life—to change stones into bread—Christ was not going to do it at the <i>bidding</i> of the devil! |
| 2. PRIDE. | | True spirituality does not thrust itself into high places,* but is lowly, meek, and humble. |
| 3. PRINCIPLE.
(<i>Evil.</i>) | | There must be no bargain made with the devil. The vessels of the sanctuary must <i>be clean</i> ; and the believer must <i>be "unspotted from the world."</i> |

IV. THE PRESERVING DIVINITY OF GOD'S HOLY WORD†—"It is written" (vv. 4, 7, 10).

1. The tried and true blade—"It is written"—of the sword of God's word is a weapon that can cut through the toughest part of Satan's armour.

2. The Holy Scriptures will furnish *our mouths with answers* against every false reasoning, and all the foul suggestions of Satan.

3. How *few* servants of God there are who fill their own souls with the *living Word of the living God*, to tell it out in the ears of dying men!

V. THE PRESENCE OF THE HOLY ANGELS—"Angels came and ministered unto Him" (v. 11).

1. The angels are ministering spirits, often sent to earth with messages of peace and comfort.

2. When the sinner repents of his sin, and embraces the gospel of eternal life, they celebrate the praises of God.

3. The angels also do the will of God in protecting and having the charge over His children.

* The temptation of our Lord was threefold, and corresponds with the tempter's suggestions to Eve in the garden of Eden. The true history of the Fall is, though its results are sad, that Satan ruined Adam; viz., causing him to lose his position and power by sin. But Christ, the second Adam, came to *found* a kingdom that should stand the *test* of all Satan's infernal hosts; and by His obedience to the death of the cross the kingdoms of this world should become the kingdoms of our Lord and Saviour, whose people shall bow the knee to Christ, crowning HIM King of kings, and Lord of lords. Let it be noted that Satan offered the kingdoms of the world to Christ, without the cross. So in these days Satan strives hard to get people to believe *his* lie rather than God's truth. Satan's gospel is reformation instead of Regeneration; baptismal regeneration instead of Conversion; works instead of Faith in Christ, and in *His power to save* the soul. Only the *atonement sacrifice* of Jesus is a balm for the sorrow-stricken souls of men and women!

† It is of interest also to note that each time Christ repels all the attacks of the devil He does so by quoting from the Old Testament (Deut. viii. 3; vi. 13, 16). In all probability our Lord Jesus had made these scriptures the subject of His meditations during His forty days' sojourn in the wilderness. If Jesus Christ, for His own personal edification and comfort, accepted the *authenticity* of the Old Testament scriptures, what authority has anyone to tamper with them? The Bible will outlive its critics!

HARRY ROSE.

THE GREAT CLIMAX APPROACHING.

A REMARKABLE DISCOURSE BY "FATHER" IGNATIUS AT BRIGHTON.

THAT remarkable preacher known as "Father Ignatius" (a strange combination of monk and orthodox evangelist) delivered three discourses at the Old Ship Assembly Rooms, Brighton, on Sunday last, November 11th. In the morning his subject was "The young man 'sowing his wild oats'—The Crop"; in the afternoon, "The Fashionable Woman of Sin"; and in the evening, "The Social Climax Advancing." His text in the evening was taken from the parable of the ten virgins: "At midnight there was a cry made, Behold, the bridegroom cometh." Intelligent and literary people, he said, were telling the world that Christianity was a thing of the past; believers in the return of Jesus Christ were treated as dreamers and fanatics; and they were assured that the religion of Jesus had had its day like other religions, and was now on the wane. An attempt was being made by educated persons to explain Christianity away, and many Christians were agonized at the fact that the tone of thought at the close of this century was opposed to the supernatural, led on by

RATIONALISTS, AGNOSTICS, AND MATERIALISTS.

Not in the world merely did they see this, but in the Church also. The Church—the visible Church—had, in fact, got into such an absolutely bad state that even its dignitaries were eliminating Christ from Christianity. The disturbance about the Bible in the Board Schools could hardly be understood by those who knew that clergymen were shelving the Bible. What was the use of anyone setting himself up as a religious teacher without the Bible? That was the infallible guide; the Bible was everything; it was the revelation of God to man, and if there was no God, there could be no such things as right and wrong. When they saw the present state of things, and saw men who were paid to teach the Gospel casting out the Bible from churches of our National Established Church, there could be no doubt that they had come literally to the condition of things described in his text. Before His second coming there would be midnight in the church and in the world.

"SHOWERS OF BLASPHEMY."

Never had there been such an age as this. They even had a well-known Society, noted for many years as orthodox, entering the lists of the enemy, and daring to admit blasphemy into its publications. The church bells were chiming, the churches were full, but there was an element in the pulpit sending down showers of blasphemy. In these days they could never know, when a clergyman said the Creeds, whether he believed a word he was saying. They were arranging and explaining the Creeds in accordance with the higher criticism. The sum and substance of the religion of the future was the moral supremacy of man! The supremacy of man! Let them think of that! Man supreme! Let them go to the disreputable houses, to the gambling dens, to the haunts of vice, and then speak of the moral supremacy of man! Men were

ROTTEN IN THE CORE,

And only the grace of God could save them. Those who lived without faith in God were returning to the filthy crimes and vices of ancient Greece and Rome. Why, Professor Jowett had put Plato far before Jesus Christ. They saw in so-called Christian civilization an attempt being made to restore the unutterable beastliness of Grecian paganism; and there were educated people who were not ashamed of this. What had they been witnessing in Paris? There they had been having a display of the vilest abomination of paganism; Adonis and Ganymede and Apollo and the rest; and men had gathered in a brilliant ball-room in Paris, in this stupendous revival of all that was worst in paganism, entirely unclothed, and women had appeared in

such a condition that he could not even speak of it before Christian women. During the last London season a lady had written to him asking him to protest against the *tableaux vivants* in some place in Kensington. She said she had taken her daughters to the place, and they had simply been compelled to rush away. And what would be said to this lady in these days? Why, they would dare to say to her, "Ah, madam, to the pure all things are pure." Truly the social climax was advancing—advancing to the absolute

APOGEE OF MIDNIGHT FAITHLESSNESS AND DARKNESS AND SENSUALISM.

And what was the attitude of Christians before all these horrors? Christians had nothing to do with them; they were in the world, but not of it; they must not touch the unclean thing. Let these pagans go on and do their worst; they would reach their acme of darkness, and then the cry would be heard, "Behold, the bridegroom cometh." He was sure the good people who had been exciting themselves in London about some promenade were mistaken; and as for the chivalrous philanthropic idea, that was an utter contradiction of the whole of the Bible. Christianity was not intended to reform the world; it was

THE WORK OF CHRISTIANITY

to call out the chosen people, the elect of God. This was beyond human philosophy, or human logic, or human learning; it could only be done by the Holy Spirit, which was the power of God. That was the work of the gospel, and the gospel was doing its work, and the disciples of Christ were watching for their Lord at midnight. He implored Christians not to be distressed by the signs of the times, not to be faint-hearted; but they must see that the teaching of the holy prophets, the teaching of Christ and of the apostles all pointed to

THE END OF THIS PRESENT AGE.

Authority was being everywhere overthrown—in the Church, in the State, and in the home. They saw an utter disregard of authority on every side; atheism was in the world and in the ecclesiastical atmosphere; social life was being shaken to its foundations; the nations were armed to the teeth, and the slaughter would be of millions when the catastrophe came; and the great mob was advancing to rule—the mob which never knew its own mind from day to day, which made idols in the morning and destroyed them in the evening—the voice of the people was to rule,

THE VOICE OF THE PEOPLE

that had said on Palm Sunday, "Crown Him!" and five days after had shouted, "Not this Man, but Barabbas! But Barabbas was a robber." And yet the people were starving, and misery was everywhere and increasing, and yet those in authority were taking it very easily. Just as before some great convulsion there fell a deep stillness. They had seen this before the French Revolution, and then the forces of evil burst forth with all their fury against things that were sacred. Surely they must be convinced that the world was

ON THE BRINK OF SOME STUPENDOUS AND UNIVERSAL CHANGE.

Why, fifty years ago if a man talked of ghosts he was laughed at and called a fool. But what did they see now? In spite of all their science and philosophy and erudition, these people were now banding themselves together deliberately to investigate the phenomena of the spiritual world, and psychical societies were being formed to this end, these societies, it was said, having ten millions of followers in England and America. Theosophy, which was a very superior and aristocratic form of spiritualism, actually undertook to make men and women gods. Ah! and had not Satan said, "Ye shall be as gods, knowing good and evil"? But it was for Christians to know that they had an inheritance undefiled, and that passed not away. Armageddon would come, but not one of them should be plucked from God's hand.

NOTICES OF BOOKS.

Books or other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked "For FOOTSTEPS OF TRUTH."

BOOKS FOR THE SEASON.

SUNDAY AT HOME AND LEISURE HOUR ANNUALS. Religious Tract Society.

We cannot too highly recommend these two handsome volumes, with their well-written serial stories by known authors, devotional and instructive papers on Christian life and work in all fields, biographical notes and sketches, coloured illustrations, and the effective frontispieces of both volumes. The binding renders them ornaments to the table, while their contents make them a valuable addition to the "home" library.

THE COTTAGER AND ARTISAN. Religious Tract Society.

This illustrated large-type book (Crown 8vo, 1s.) is a marvel for the price, and, with its coloured cardboard cover, will be specially attractive for persons who are entrusted with a noisy batch of youngsters, especially if they have a sea-faring spirit in them. The contents are based on practical scriptural teaching, and the stories and general instructive reading are calculated to be of much help to those for whom they were written.

PICTURES FROM BOHEMIA. By JAMES BAKER, F.R.G.S. Religious Tract Society. 8s.

This is another of the admirable Pen and Pencil Series of Books that have placed stay-at-home Englishmen under a deep debt of gratitude to the Religious Tract Society, while those who have visited the countries, successively illustrated, will welcome these chaste volumes as interesting *souvenirs* of their travels. The present volume contains 108 beautiful pictures from drawings by Walter Crane, H. Whately, and the best Bohemian artists, with well-written descriptive letterpress. The following are amongst the chief illustrations: The Town Gate of Prachatitz, John Huss, Tetschen Castle and Bridge, the Green Tower at Pardulutz, Bohemian Bridal Costume, a View at Böhmisches Leipa, View of Pilsen Haida, Grottesque Rock Pillar at Adersbach, Rock Scenery on the Elbe, &c. &c. This volume will doubtless prove one of the most popular gift-books of the season.

OUR DARLINGS. By Dr. BARNARDO.

Of this splendid Annual we cannot speak too highly. The four coloured plates are unequalled in colouring, the subjects being *A Perilous Voyage, Members of the Team, Cherry Ripe, Family Coach.*

It will delight the hearts and eyes of all young people who are fortunate enough to get a copy. It is certainly brimful of interesting and thrilling anecdotes, which will prove a perfect feast for all "our darlings."

In cloth and coloured boards 5s. and 3s. 6d.

SUNDAY SUNSHINE, 1s. 6d., is most bright and gay outside, and inside full of attractive pictures and anecdotes which will indeed bring sunshine to our young folks. It has a beautiful coloured frontispiece.

LITTLE FROLIC. 2s.

We can almost wish ourselves children again, to receive this charming and handsomely bound volume from Santa Claus himself at Yuletide. Unrivalled for children who have just unravelled the mysteries of the A B C. The illustrations and sketches are first-rate.

THE QUIVER. Annual volume. Cassell & Co., Ludgate Hill. 7s. 6d.

Contains a vast selection of entertaining and instructive articles and serial stories, with several hundreds of original illustrations. Considerable space is devoted to papers on Christian life and work and original hymn tunes. With a book like this the recreation of leisure hours may be made a means of education.

OUR OWN GAZETTE. Annual volume. By Mrs. S. MENZIES. 18, Paternoster Row.

A very helpful and instructive book which contains wholesome stories of practical interest—Bible readings, jottings, prize competitions, recipes, and general advice for our young women. It has been widely read in our own immediate neighbourhood, especially in connection with our Y. W. C. A. branch.

MISSIONARY BIRTHDAY BOOK. Religious Tract Society, 56, Paternoster Row, E.C. 1s. 6d. and 2s. 6d.

A helpful and instructive little text book for those interested in the work of foreign work. It consists of daily missionary texts, birthdays of the chief societies, and of some of the events in the life of Christ's service when on earth. This book will also enable its owner to secure the autographs of their own missionary friends, the real object being to stimulate intelligent thought and earnest prayer about missions throughout the world.

SECRETS OF A BEAUTIFUL LIFE. By Dr. J. R. MILLAR. 3/6 Hodder & Stoughton.

Most suggestive and practical, giving wise words of advice, written in a very loving and winning manner, and showing how godliness is essential in the every-day life and work, that being the true test of faithful service to God.

THE FAMILY. By EVELYN EVERETT GREEN. Religious Tract Society. 5s.

This book gives the experiences of a careless young wife, who at the commencement of her married life found herself unequal to the responsibilities of her position as lady of the Manor, and not until she had gone through a severe trial, relative to her husband's money and lands, which were fortunately saved at the eleventh hour, did she rise to the standard of true womanhood. Her sister's career is likewise interesting. She was led away from the simplicity of the gospel to believe that it is possible to raise people from the power of sin by means of social clubs, &c. It is well written, and calculated to be made very useful to those whose minds are exercised on such subjects.

THE PILGRIM'S PROGRESS. By the Rev. JOHN BROWN. Cassell & Co., Ludgate Hill. 7s. 6d.

This striking and handsome edition, measuring 11 by 8½ inches, is printed in fine and bold type, with a beautiful coloured frontispiece of "Christian," which deserves unmerited praise. It is illustrated with many wood engravings from drawings by Selous, Priolo, and Friston, which are well brought out. The previous edition was published at 16s. This volume is marvellously cheap for 7s. 6d. with its 200 engravings.

JOHN F. SHAW & Co.'s New Books,
48, Paternoster Row.

ON TO THE RESCUE. By Dr. GORDON STABLES, R.N. Large Crown 8vo. 5s.

This handsomely-bound book is a story of the Indian Mutiny, dedicated to His Highness the Nizam of Hyderabad, India's greatest prince. Boys will revel in the adventures of our Scotch hero, which are full of thrilling incidents naturally and skilfully portrayed. It goes without saying that anything written by Dr. Gordon Stables is sure to find a great number of readers. The first part of the book dwells on some of the home scenes and departure of the hero; from there we enter into the full swing of the Mutiny, ghastly true, alas! in all its vivid and harrowing details. The latter part of the book we find gentle peace returning, and "wi' a due respect" we wish the laird "richt weel."

JUST IN TIME. By CATHARINE SHAW.

An interesting book for girls, being a bright record of a young life. It is simple and sound in principle.

UNDAUNTED. By CHARLES METCALFE. 5s.

This is a most striking story of the Solomon Islands; all about guns, cannibals, scrimmages, pillages, fights, prosecutions, executions, medicine-men and nightmare, meetings and greetings, and finally the captain's yarn. We congratulate our author on having written such fascinating adventures.

OLD CHICKWEED. By E. A. BLAND. 2s. 6d.

A most pathetic story, written by the author of *Ishmael Conway* and *Us Three*. Needless to say it would be most suitable for Band of Hope readings, Sunday-school libraries, mothers' meetings, and Dorcas meetings. Illustrated.

CLEMENT AND GEORGIE. By EMMA MARSHALL. 1s. 6d.

A story of two little village boys, simply and touchingly told.

We have received from Messrs. Wheeler and Co., of 51, Paternoster Row, a beautiful production of booklets for Christmas—most chaste and perfect in design and colouring, whilst the verses are very well chosen. We would particularly mention, as being the most choice, "AN HOUR WITH THEE," "HERE AND HERE-AFTER" (6d. each); "I SHALL BE SATISFIED," "GOD KNOWETH," "THE SONG OF FAITH," "THE FATHER'S LOVE" (4d. each); "LEAD, KINDLY LIGHT," "YOUR NEED," "BEYOND THE VEIL" (3d. each); "LEAN THOU ON ME" (2d.).

We have received from Messrs. PARTRIDGE & Co. the following story books, which are very suitable for Christmas and New Year Gifts to Young Folks.

AMONG THE MAORIS; OR, DAYBREAK IN NEW ZEALAND. By JESSE PAGE. 1s. 6d.

RAYMOND AND BERTHA. A STORY OF TRUE NOBILITY. By S. PHILLIPS. 1s. 6d.

BIRDIE'S BENEFITS; OR, A LITTLE CHILD SHALL LEAD THEM. By E. R. BODDY. 1s.

LITTLE BUNCH'S CHARGE; OR, TRUE TO TRUST. By NELLIE CORNWALL. 1s.

ONLY MILLY. By M. ROPES.

MIRTH AND JOY. Picture book for little readers. By J. D. 1s.

BRIGHTNESS AND BEAUTY. On every page an illustration. 1s.

ARE FOREIGN MISSIONS DOING ANY GOOD? Dedicated to the Right Hon. A. W. Peel. Elliot Stock, 62, Paternoster Row. 1s.

A capital book, most concisely written, and invaluable to all who desire to help in foreign missions, touching more especially on India, its social and spiritual condition. Also giving a sketch of the spiritual work done in Japan, China, Madagascar, New Zealand, and Africa, as well as several testimonies from men of authority as to the value of missions to the heathen.

HORNER'S CHRISTMAS NUMBER. 3d.

The best of its kind ever published. The gaily-coloured cover of the curate and the lasses is sufficient guarantee to attract some of our young people to wile away a leisure hour.

THE HERALD OF MERCY. 1s. Messrs. Morgan and Scott.

The annual volume of this interesting Gospel illustrated monthly fully maintains the excellency of its character, and will doubtless find a welcome in many cottage homes, for which it is very suitable.

THE JEWISH PROBLEM: ITS SOLUTION.

By Rev. DAVID BARON. Price 1s., and 1s. 6d. Our friend, who has been for many years a faithful servant and follower of our Lord, labouring more especially amongst the Jews, has given us a new edition of the great work dealing with "The Scattered Nation," enabling us to see with force and clearness the many historic and prophetic problems which Christians so often find difficult to understand in the word of God.

THE PROTESTANT WOMAN. B.W.P.U.

We beg to call attention to this excellent "Monthly," edited by Mrs. M. H. Arbuthnot. It would be well if a copy could be placed in every home in this land, as an antidote to the mischievous teachings of Romanism and Ritualism.

ALMANACKS AND CALENDARS.

We have received the following for review.—From John F. Shaw and Co, "The Roll Text Almanack," 1d. Excellent as ever. "The Bible Searching Almanack," 1d. A. Holness. "The Golden Text Calendar," 1s. Useful and attractive, with a Scripture for each day in the year. "Faithful Words Sheet Almanack," 1s., with striking texts and six good illustrations. "Day by Day," and "Search and See Book Almanacks," ½d. The latter contains a children's competition. From Morgan and Scott, "The Christian Sheet Almanack," 1d. A choice production with nine illustrations from the life of David, printed in brown ink on blue tinted and figured background. Very good.

NOTES FOR THE MONTH.

COUNTRY HOLIDAYS FOR THE POOR.

As many of our readers know, it has, through their liberality, been our privilege to give not only "a day in the country" to many poor women, and a large number of children, during the past autumn, but a *week* or, in most cases, a *fortnight*—to some of whom, after sickness or in delicate health, this has proved the greatest boon. Several of these have been received on very moderate charge to the Evangelistic Mission by our good friend Mr. Chorley in his "Home" at Lancing, and the following pleasing letter from a poor Christian woman in the East of London, who had been seriously ill and her husband long out of work, after a fortnight's rest there, may be taken as a sample of others received from the grateful recipients of this favour, that cannot fail to show to all who contributed to this fund the practical character of the help they have rendered. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40).

"November 7th, 1894.

"DEAR MR. HURDITCH,—I have to thank you very much indeed for my visit to Lancing. *It has done me a great deal of good.* It is a very comfortable place, and every one so kind. The Matrons are dear Christian people; I was only sorry I could not stay any longer—it is truly a 'Home of Rest' both for body and soul. The weather was rather bad, but still the air was lovely. I am also glad to tell you, this week my husband has gone back to his old place (he only left because trade was so bad) till after Christmas. He has gone for less money, but we must be thankful for that when we see around us such distress everywhere. . . . True we have a good landlord, and we know we have a good Father in heaven, who has done so much for us, and I trust Him to do more if it seemeth Him good. Again thanking you for past kindness, and may the Lord abundantly bless the Mission to many souls.

"Yours respectfully,

* * * "E. S.

THE SALE OF WORK announced in our last number was held in Willesden Hall, on 23rd and 24th ult., on behalf of the building fund for that branch of the

E. M. There was, of course, nothing of the usual bazaar features identified, but a "sale" pure and simple—the first of its kind there. Over £50 was taken, and probably double that amount might have been realized had sufficient articles been sent in. Every stall or table was cleared, notably the one filled with useful and attractive articles generously contributed by friends at Clapton, per Mrs. Dainty—one item only remaining unsold at the close. All the lady friends worked with a ready will, doing it as unto the Lord, to whom we are very grateful, as also to the many friends who, from various places, contributed articles of clothing, fancy work, and other things, some of whom would have been unable to assist the Mission in other ways except in prayer (which *is* real help). It is a further joy to record, moreover, that fruit has also resulted from this "Sale of Work" in more manifest interest being shown in the subsequent meetings, which some had never attended.

* * *

MANY will regret to hear that Mr. Ransome Wallis, who has so zealously and wisely conducted the work in the Folkestone Road Hall, Walthamstow, for many years, has been lying seriously ill for the past few weeks, and for some time in great danger, with inflammation and brain fever, the result of a severe chill. Prayer has been incessantly made at several places that the Lord might spare him to his wife and family, and to the Church which he has so devotedly served. We rejoice to say that improving reports have reached us as to his condition during the past few days, the last being the most favourable. So we have great hope that this valuable life may still be spared, should the Lord tarry.

* * *

WE call the special attention of residents in the West and North-west of London to the fact that our excellent friend Mr. J. J. Sims (of Canada), whose labours have been so abundantly blessed of God in Scotland, and more recently in the East of London, has consented to conduct the gospel and other services in Kilburn Hall, Kilburn Gate, during the next three months, commencing on Dec. 2nd. He will (D.V.) give addresses every Sunday afternoon at 3 and evening at 7 o'clock, and every Wednesday at 8; also

at Willesden Hall every Thursday at 8 o'clock. The prayers of our readers are desired, that much blessing may follow the labours of this devoted servant of the Lord in these parts.

* * *

ALL who appreciate this magazine might materially increase its usefulness if they would just now introduce it, with a word of recommendation, to their friends. This would doubtless secure many new subscribers for the New Year, with which Vol. XIII. will be commenced. Not a few readers have already done this with good success, to whom we render our very grateful acknowledgment. Though our circulation is large, the cost of its production is not yet reached, but a different face would be put on this fact if each of our present readers would obtain but *one* new subscriber for 1895. Who will help?

* * *

A FRIEND writes: "I send copies of *Footsteps of Truth* out to India every month, and the Christian soldiers at Peshawar highly appreciate it. I think your valuable paper only needs to be better known to have a very much larger circulation." We think so too, and beg our readers to help make it known amongst friends far and wide.

* * *

FRIENDS personally unable to distribute copies may contribute to our *Gratis Circulation Fund*, in connection with which we have abundant opportunities to spread the truth of the gospel contained in its pages from month to month, for which so many are thankful.

* * *

To pastors, evangelists, and others willing to assist in promoting the circulation of this magazine, we shall be glad to send parcels of specimen copies of "*Footsteps of Truth*" (containing as many as they can distribute) free of cost, on receipt of particulars as to number and address; also specimens of *The Christian Ambassador*, a four-page gospel paper, illustrated (which may be localised), during the present month. Communications to be addressed to the Editor, 164, Alexandra Road, St. John's Wood, London, N. W.

* * *

GERIS HANNA.

OUR friends will be glad to know that Mr. Hanna, of Nazareth, who has been on the staff of the mission for the past year, and a sketch of whom we have given in last month's number of *Footsteps of Truth*,

has arrived safely at Jaffa. We give the following extracts:

"The friends gave us a warm welcome, and escorted us to the English Hospital, where my future work lies. How grand the hospital looks, and what means of comfort and help to all sufferers. It is quite full with patients and out-patients. To all these I preach Christ five times a week. They listen to the gospel with great interest, whether they are Jews, Mohammedans, or Christians. Remember them in your prayer-meeting please. I have also a class of young men, principally composed of the Greek Church, and have organized an evangelistic meeting at my place every Thursday, hoping to see many brought to Christ. In addition to all this I visit in the town and village with another evangelist. It is astonishing how attentively the Mohammedans listened. We gave them some medicine, which gives us access to them with the gospel. Kindly remember me to all the friends at Willesden Hall. I am praying for you and your work. May the blessing of God rest richly upon you all. Amen."

* * *

MR. and MRS. HENRY VARLEY left England on the 18th of November for their home in the colonies, closing thus an evangelizing tour which has extended over three years. May the prayers of fellow-labourers follow them in their mission for the Master in Australia.

* * *

A CHRISTIAN worker would be more than grateful for a presentation to Christ's Hospital (or some similar institution) for his eldest child, 10 years of age, as, through heavy losses by a land society's failure, he has four children whose education is now totally unprovided for. Full particulars and highest references will be given. "Pater," care of the Editor, *Footsteps of Truth*.

* * *

WE regret to record the death of Colonel Paget, who is so well known in many centres of Christian work, which occurred at Totteridge on October 27th. We purpose in our next number to give his portrait and a brief sketch of his interesting history.

* * *

Footsteps of Truth for January will contain articles of special interest, with further reminiscences of the Great Revival, 1859-63 (illustrated). Friends would do well to order extra copies early from local booksellers.